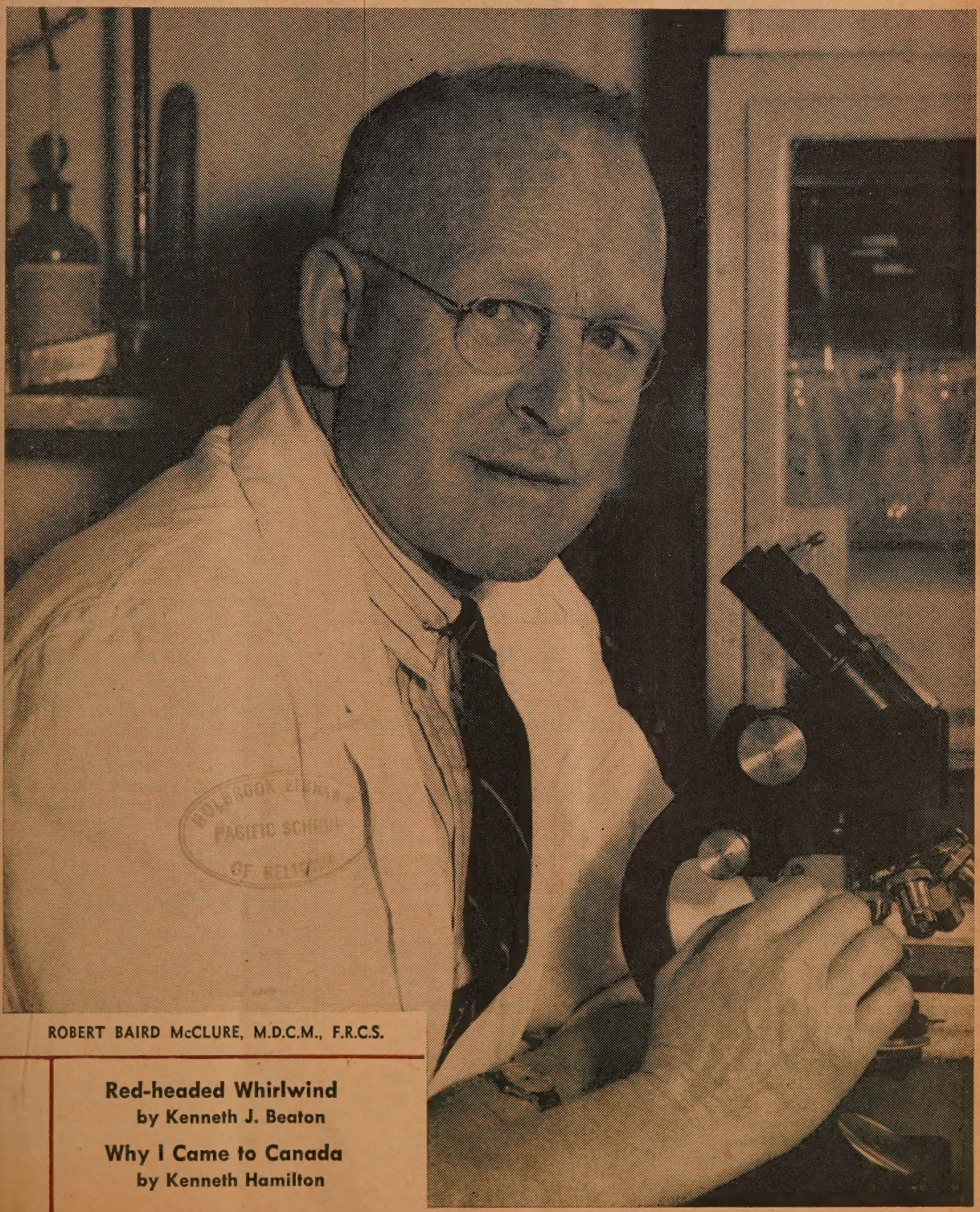
THE UNITED CHURCH

NOVEMBER 1, 1956

OBSERVER



ROBERT BAIRD McCLURE, M.D.C.M., F.R.C.S.

ROLFBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

Red-headed Whirlwind
by Kenneth J. Beaton

Why I Came to Canada
by Kenneth Hamilton

Letters

Intrusion Into Affairs

Dear Sir: At our church annual meeting last year, I protested the printing in our *Yearly Book,* of the individual names and addresses, amounts promised and amounts given by members. I felt that such action was an intrusion into private affairs of the members and could be construed as a form of coercion. I know that it is NOT done in all churches. . . .

I would like to hear some expressions of opinion through the medium of THE OBSERVER. One church elder wrote me saying that "such form of publicity has no place on today's church activities and is a relic of bygone days, and would not be tolerated in our Church."

Ottawa, Ont. A. A. Robinson.

Towards Improvement

Dear Sir: The following are suggestions for more effective public worship:

1. Pastors stick strictly to the Bible text in leading the Lord's Prayer.

2. Eliminate in other prayers archaic words such as "knowest, dost, wilt, hast, couldest," etc.

3. Church organists and choir-leaders give the congregation an opportunity to partake fully in hymn singing without domination by the organ or choir.

R. B. S.

Don't Wait

Dear Sir: I think John Morris, Jr., is a bit mixed up in his thinking. The idea of the Church waiting for God to quicken or strengthen the army is quite contrary to what God tried to teach us through the Old and New Testaments. He deliberately had Gideon reduce his army so that He (God) could show what He would do for us if we had faith in Him. . . .

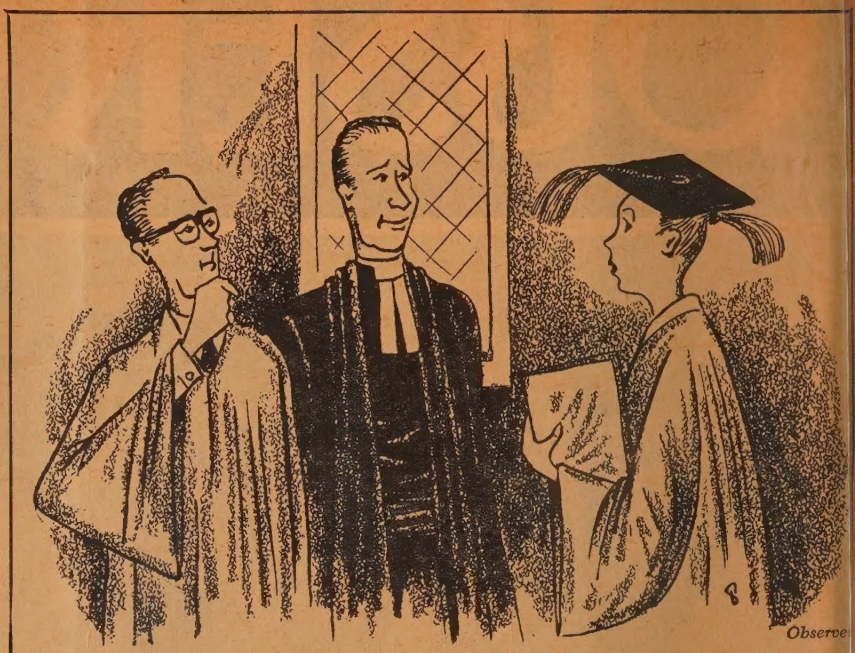
I say that one man and God are a majority so why let us wait for revival. . . .

Vermilion, Alta. E. Schurman.

What's Wrong Here?

Dear Sir: In a recent issue of THE OBSERVER, one of the letters emphasized the desperate need of recruits for the ministry. This cry has been repeated many times before in THE OBSERVER and at Presbytery and Conference meetings and I cannot resist pointing out a paradox which seems to exist. On two different occasions, in my own quiet way, I have let it be known that I felt an urge or call to the ministry, but the responsible clergymen concerned seemed almost uninterested in guiding me into the fold. Seventeen years ago, while in my first year of University in the Faculty of Arts, I was inspired to switch to theology and asked guidance of the then Dean of Theology, and also of the minister of our own church. While I was told the mechanics of what must be done to switch, I was left "high and dry" so far as encouragement was concerned, and I took it no further, but graduated later in my original course. At the time I thought that perhaps I hadn't felt a sufficiently strong call.

However, following the war, and after having established my own business, that urge has persisted and I mentioned it again to another of our ministers. Again the same casual indifference! How persistent must one be? "An Albertan."



"Miss Jones, we have a suggestion . . . ."

WANTED

A Stirring Hymn

for the

Mission to the Nation

It should be written for a familiar metre. Entries should reach us by January 1, 1957. Professor E. J. Pratt and Dr. Lorne Pierce will act as judges of the verse.

(The last request for a special hymn by the church paper produced "Gentle Mary Laid Her Child," No. 57 *The Hymnary,* by The Rev. Joseph S. Cook)

Infant Baptism

Dear Sir: Will you kindly print in your paper your opinion of Infant Baptism custom of the United Church? This question has been discussed among our young people and they do not seem to be clear on the subject.

Ed. We will. E. H. W.

Plea For Deaf

Dear Sir: May I bring into the limelig of your "Letters to the Editor" page t plight of the many deaf people in o congregations — most of our members and over are more or less deaf.

Tones of voice that carry well in a sm room will not carry in a large auditoriu neither can speakers be heard in a lar place if they speak too fast.

Recently I attended a large church hear a famous theologian who was passi through the city. He might just as we have spoken in Chinese for all I heard. H spoke very fast and through almo clenched teeth. The service was redeeme by the soloist who did open her mouth an whom I heard and enjoyed.

Speakers who are hard on deaf peop are: "Barkers," "Hang Heads" (bent ov notes), Fast Speakers, Confidential-tone Speakers, and those who do not open the mouths. . . .

Winnipeg, Man. Septuagenarian

Hands Paper On!

Dear Sir: We enjoy reading man articles in your paper, particularly thos that tell of mission work, such as "Ma With A Mission." Also was pleased to rea "Without Money and Without Price" b E. G. Smith. Would be glad if there wer more such plain, pointed talks in ever issue.

I, for one, always try to hand our pape on to someone else, and would like to kno that every copy carries in it, in simpl words, God's plan for our salvation, and plea for all to accept it, while we have th opportunity. . . .

M. C

Conditional Forgiveness

Dear Sir: In my "Capital Punishment" tter of which G. A. Wilson is critical I mitted to give the specific Bible reference. le asks: "Is it not God who forgives?" f course it is but on a generally ignored ondition. Jesus states that condition in Iatt. 5: 23 and 24 (R.S.V.), that if . . . Your brother has something against you . . . first be reconciled to your brother nd then come and offer your gift." . . .

A. M. G.

Anglicans Waiting for United Church

Dear Sir: The concern for the state of ivided Christendom in the United Church s indeed laudable. I suggest that one eason for inaction is to be found in the onfused theology and the resulting outlook within the United Church itself, reflected n the very appearance of its ecclesiastical tructures. Mr. O. P. Hossie, writing in he architectural issue, confirms this bservation with the remark that "You ever know what you will find when you nter a United Church."

This is why I ask whether a branch of he Anglican Communion, itself an inter- ational fellowship of Churches, can afford o compromise its own unity and destiny y some "organic union" scheme with an morphous group whose very architectural ifferences reflect a period of introspection nd general transition. . . .

But it is this basic, underlying body of octrine, practice and discipline — the ature not only of God the Trinity and lso of man's relationship to Him, which ust first express itself, and any emotional sentiment of unity" may well serve to bscure these hidden ambiguities.

Many Anglicans, consequently, must be vaiting for this "uniting body" to agree, f possible, a little more enthusiastically, n such basic formularies as the creeds of rimitive Catholicism, as much at least as n the current emphasis on the "liquor raffic" and puritanical teetotalism.

Toronto, Ont. Walter J. Evans.

R.C. Ads.

Dear Sir: In a recent issue of THE OBSERVER a reader suggests a series of advertisements to counteract those put out by the Knights of Columbus. This same idea was embodied in an earlier edition of THE OBSERVER.

I am enclosing a clipping from an Amer- can religious publication which sounds as hough it might be worthwhile to look into urther. I hope that something of this ature could be done here.

(Mrs. T. A.) Lois M. Bone.

Cardston, Alta.

"A program is being prepared by the National Association of Evangelicals to counteract the Roman Catholic advertising under the Knights of Columbus. There are to be a series of 30 advertisements which set forth the historic beliefs of orthodox Protestants. In these advertisements the readers are asked to send for a pamphlet which explains the truth about the Gospel and about the Church as the Body of Christ. These advertisements are available in mat form to groups who will take the responsibility of placing them in local papers. Inquiries and contributions may be sent to the National Association of Evangelicals, 1405 G St., N. W., Washington 5, D. C."

? ? ? ?

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New Books

THE LIGHT AND THE FLAME

Modern Knowledge and Religion

Edited by R. C. Chalmers and John A. Irving. In this volume, seven outstanding scientists and scholars discuss significant developments during the last fifty years in the sciences, philosophy and theology. $3.50.

THE INTERNATIONAL LESSON ANNUAL, 1957

Edited by Charles M. Laymon; Lesson Analysis by Roy L. Smith. Second annual volume of a new comprehensive commentary on the International Sunday School Lessons. This follows the general pattern of the well-known *Interpreter's Bible*. $2.95.

THINK ABOUT THESE THINGS

By Jane Merchant. Prize-winning Jane Merchant here writes of the verities and loveliness of life. On each page of this small devotional book, there is a scripture text, a poem and a prayer. A book of courage. $1.50.

FAMOUS STORIES OF INSPIRING HYMNS

By Ernest K. Emurian, Elm Avenue Methodist Church, Portsmouth, Virginia. Here are the stories of fifty inspiring hymns and their writers, excellently told. Ideal for youth programmes and other cases where illustrational material is needed. $2.50.

EVANGELISM THROUGH THE LOCAL CHURCH

By Roy H. Short, Resident Bishop, the Nashville Area, the Methodist Church. Not only provides inspiration for evangelism in the local church, but also shows that every church has tremendous evangelistic resources right in its own fellowship. $2.00.

YESTERDAY SPEAKS TO TODAY

By Ivan Lee Holt, Bishop, the Missouri Area, the Methodist Church. This is a challenging book, packed with illustrational material for today. It is based on five Old Testament prophets: Jonah, Micah, Habakkuk, Jeremiah, and Haggai. $1.75.

THE UNITED CHURCH PUBLISHING HOUSE

299 Queen Street West, Toronto 2-B

Devotions By PETER GORDON WHITE

Lament for a Soldier

LADDIE, little laddie, come with me over the hills,
Where blossom the white May lilies and the dogwood and daffodils;
For the spirit of spring is calling to our spirits that love to roam
Over the hills of home, laddie, over the hills of home.

Brother, soldier brother, the spring has come back again,
But her voice from the windy hilltops is calling your name in vain,
For never shall we together mid the birds and the blossoms roam
Over the hills of home, brother, over the hills of home.

—*Lilian Leveridge*

Be My Witnesses

IT was a Jew who brought the gospel to Rome; a Roman who took it to France; a Frenchman who took it to Scandinavia; a Scandinavian who took it to Scotland; a Scotsman who evangelized Ireland, and an Irishman who made the missionary conquest of Scotland.

No matter where one's ancestors lived they received the gospel at the hand of an alien race.

Christ said, "Ye shall be witnesses unto me . . . unto the uttermost part of the earth."

"And Jesus Entered Into Jerusalem"

IN THE days of ancient Rome, the highest military honour that could be obtained by a general was the triumph by which he celebrated the victory he had won and the power he had achieved over his enemies. He entered the city in a chariot drawn by four horses, preceded by his captives and spoils and followed by his army. With this escort he passed through the streets leading to the Capitol, where he sacrificed a beast to the god of victory.

The pathos of Jesus' triumphal ride into the city of Jerusalem lies in its one vivid contrast to the Roman scene. There are many contrasts, it is true: Jesus was celebrating no victory past, but a victory to come; he was preceded by no slaves or spoils, followed by no army; he rode not on a horse-drawn chariot, but on the humblest burden-bearing animal of the farm.

But the one overwhelming tragic contrast was that whereas the Roman general knew he was entering a career of high privileges, the Jewish carpenter knew he was riding to his death. . . It was no dumb beast that was to be sacrificed. Jesus knew that the death that was in store was for himse and no other.

Here was a new way to face an evil da —to ride in triumph toward it!

—*Douglas Horto*

Augustine's Prayer

NOT with doubting, but with assured consciousness, do I love Thee, Lord. Thou hast stricken my heart with Thy word, and I loved Thee. Yea also heaven, and earth, and all that therein is, behold, on every side they bid me love Thee; nor cease to say so unto all, that they may be without excuse. But more deeply wilt Thou have mercy on whom Thou wilt have mercy, and wilt have compassion on whom Thou hast had compassion: else in deaf ears do the heaven and the earth speak Thy praises.

But what do I love, when I love Thee? Not beauty of bodies, nor the fair harmony of time, nor the brightness of the light, so gladsome to our eyes, nor sweet melodies of varied songs, nor the fragrant smell of flowers, and ointments, and spices, not manna and honey, not limbs acceptable to embracements of flesh.

None of these I love, when I love my God; and yet I love a kind of light, and melody, and fragrance, and meat, and embracement, when I love my God, the light, melody, fragrance, meat, embracement of my inner man: where there shineth unto my soul, what space cannot contain, and there soundeth, what time beareth not away, and there smelleth, what breathing disperseth not, and there tasteth, what eating diminisheth not, and there clingeth, what satiety divorceth not. This is it which I love, when I love my God.

—*Augustine*

The Comforter Shall Teach

THERE is no substitute for reading tl Bible—as a whole and in such par as draw us back again and again. Day b day and year after year the story unfold new meanings break through some ancie episode.

Home Readings

Nov. 1. Christ's Suffering Adequate. Heb. 7: 11-
Nov. 2. Suffering and Life ..... 2 Cor. 4: 11-
Nov. 3. Fellowship of Christ's Sufferings ..... Philippians 3: 7-
Nov. 4. Suffering for Christ ..... 2 Thess. 1: 3-
The Lord's Requirements. Micah 4: 6.
Nov. 5. God's Requirements ..... Micah 6: 6
Nov. 6. Obedience and Peace ..... Micah 4: 1
Nov. 7. Warning Against Injustice. Micah 6: 9-
Nov. 8. Kindness to Our Brothers.. Deut. 22: 1
Nov. 9. Meekness and Humility.... Psalm 69: 29-
Nov. 10. Love to All ..... Luke 6: 27-
Nov. 11. Obedience Enjoined ..... Isaiah 1: 11-
The Beatitudes. Matthew 4: 23—5: 20.
Nov. 12. Joy for Mourning ..... Isaiah 61: 1
Nov. 13. Spiritual Hunger Satisfied... Isaiah 55:
Nov. 14. Blessed Are the Righteous ..... Psalm

THE UNITED CHURCH
OBSERVER

NOVEMBER 1, 1956

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Dr. Lorne Pierce

IN THE NEXT ISSUE

Dr. Lorne Pierce—Man of Letters
By C. H. DICKINSON

What DO Preachers Get Paid?
By A. C. FORREST

Observations

LISTENERS TO HOCKEY NIGHT in Canada will be interested to find that their favourite garage man, Murray Westgate of the Imperial Oil Saturday night broadcasts, is the star of the United Church's new movie. Filmed by Anson Moorhouse and his crew at Knob Lake last year, it is one of the finest of the many fine films he has produced. While it is Home Missions, it is also a natural for recruiting for the ministry. Most of Anson's movie staffs are amateurs; but pro-hockey's Westgate is a pro actor, and he turns in a pro job in "On This Rock."

* * * *

● THE FOOTBALL SEASON brings a story from Regina, where it seems a zealous football fan, a medical Doctor, finding his wife couldn't attend the game with him left an extra ducat at the home of a preacher friend hoping the minister might come along. The minister had a wedding and 'phoned to say he couldn't make it, but he wondered if it would be all right to give the ticket to his caretaker, a real Roughrider fan. The Doctor said, "Fine." But the caretaker couldn't go either, and the ticket later was passed on to the Rev. Armand Stade, the Superintendent of Missions. The two of them enjoyed the game very much. Mr. Stade let drop that he'd played the game a bit himself, and when questioned about it admitted that it was when he went to college in Manitoba. The Doctor talked about college days, too. Later, the Doctor spoke with appreciation of his guest to his minister. "Fine fellow that caretaker of yours," he said. "Exceptionally intelligent chap, too, even been to college."

* * * *

● IN A WINDSOR HOTEL ROOM last month Dr. Ken Beaton, our new Missions Editor, tied Dr. "Bob" McClure down to a chair and fired questions at him for an hour or so. It was lucky he had him captured, for when the Council was over, Bob's itchy feet took him straight back to his hospital in India although he was still entitled to seven months of furlough. We're mightily pleased to have Dr. Beaton on our staff for a while. He was a missionary in China, back when "Bob" McClure was a boy in Honan, but after fourteen years he had a nasty case of typhus which hindered his return to the Orient.

Since then Ken Beaton has been a sort of missions expert at 299. For a time he was Associate Secretary of Home Missions, then Secretary of Missionary Education. In recent years he has pioneered religious radio and T.V. for the United Church. He reached retirement age two years ago.

Although officially retired Dr. Beaton has been helping out with the new Board of Information and Stewardship. That is now all set up with new staff, so finally he got away, and we were lucky enough to convince him that he shouldn't settle down to tend roses and write his memoirs yet for a while. This issue's cover story, on our very colourful missionary, is his first piece.

* * * *

● CIRCULATION THIS ISSUE has almost reached the 170,000 mark, our immediate goal now for many months. One bright spot this fall was the enrollment of George Street Church, Peterborough, with over 1,000 families. Another bright spot has been the long lists of new subscribers added by many churches. Ryerson, Vancouver, which is a fast-growing church, added so many hundreds that it now stands at the top of the British Columbia Conference. Gower St., St. John's, sent in by far the longest list we've had from Newfoundland. We'll not be content now till THE OBSERVER goes into 200,000 homes of our church people and their friends. Perhaps the most encouraging thing of all has been to find congregations which came in on the Plan some years back, then dropped out for a while, now back in again. The top honours continue for Saskatchewan, our banner OBSERVER province.

* * * *

● A COPY OF *THE NEW YORKER* was found lying on an empty seat at the conclusion of the great opening service of the Mission to the Nation in the Arena at Windsor. Dr. Douglas Wilson of *The Montreal Star* hanging back from the crowd so he wouldn't get caught in the jam at the doors picked it up and discovered within it the manuscript of a sermon preached by the Moderator that morning in an Anglican Church. Dr. Thomson was glad to get it back, and Dr. Wilson tells the readers of his *Star* column that it was the first time he ever found a sermon in *The New Yorker*.

Editorial

November 11th

REMEMBRANCE DAY comes on Sunday this year, and we hope that no Church misses this opportunity to provide a real Christian atmosphere for its two minutes of remembering. Since World War II we have been very practical in our War Memorials. We have not gone in for monuments this time. Gymnasia, swimming pools, hockey arenas caught our imagination, that we might enjoy living while honouring the dead. Some communities simply added another plaque to the monument, or carved some more names in the stone.

We can go along with the practical living memorial, up to a point. And we rejoice, too, that the great hospitals have been built to give skillful care to those hurt in body and mind; we are glad that the pensions are better; that the widows and orphans have been made more secure; that the men who came back had and used great opportunities for higher education; that swimming pools and skating rinks have been built for the children who know so little of war.

But we think there is a place too, for the impractical memorial. There is a needy place for the bowed head and lost two minutes; for beautiful and costly flowers, left to wilt and die; for the alabaster boxes broken in memory and thanks.

The disillusioned few, proud of their realism and lacking in sentiment, like to remind us that the war to end wars, did not end them; that wars for peace and justice did not bring peace and justice; and thereby conclude that the sacrifice was meaningless, and blood was shed in vain.

But such cynicism comes not from the reading of history but from the skimming of their pages. What security we have; what justice we know; what peace we hope for; what future is ours was bought with the price of life by some, health by many, and wasted years of millions. World War II was not fought to end wars; to establish peace and justice in the ends of the earth. It was fought only to stop a certain evil thing which threatened us and those who trusted us. It did that. The peace, the justice, the security we dream of aren't won by war. They have to be built in these years when we can think calmly of the futility of war, and remember with deep gratitude those who lost all in winning much.

MISSION TO THE NATION—ONE WARNING

WE HAVE started on our mission to the nation and the emphasis for the next two years is to be on evangelism. The need for this has been felt and expressed in the most remote areas of the country, and acted upon by the highest court of the Church.

Until now our mission has been largely to the membership, a call for the deepening of the spiritual life of the ministers, officials and members. Those who preach mu themselves be sure of the Gospel they declare before the seek others to come and join their fellowship in Jesu Christ.

Over 100 preachers have gone forth from their ow pulpits to hold missions for their brothers. Windsor ha a successful city-wide mission with Leonard Griffith Chalmers, Ottawa. Ottawa will be holding a large missio with Alan Walker, this month. Kingston has Erne Campbell; Peterborough laymen are solidly behind th Blinco mission; Tom Rees went from Victoria to Albern Preachers from one western province are moving acro their borders for campaigns. Newfoundlanders go to th Maritimes, and Maritimers cross to the Island.

Churches and Christian people who are not involve yet in a mission are asked to pray earnestly for those wh are. This mission could become a great movement fo the salvation of men's souls.

But there is one clear warning which should be mad Effort here will not excuse neglect elsewhere. We hav noted in the local congregations that when there is som hard sacrificial work to be done, there are always tho who are sure all that is needed is a revival. When it necessary to raise money to build a church, or provid funds for relief overseas, or support a college or a hospita there will be those who are convinced that if there was revival of religion all these other matters would loo after themselves.

We have even heard of one minister, whose church wa so crowded the need to build was obvious even to tho with weakest faith, who was greeted with the suggestio from one of his most pious members, "If you were preac ing the old-fashioned Gospel, your church wouldn't b so crowded, and we wouldn't need to have a canvass fo a building fund."

We are afraid sometimes that our current emphasis o evangelism may cloud our vision on some importa practical matters. We still have to make our witness o the moral and social fronts. We still have to raise th money to buy the land and build hundreds of ne churches in the expanding communities. We still have provide adequate personnel and a more adequate financi support for our hospitals. We still have to recruit mi sionaries for the depleted fields overseas. We still have train Sunday School teachers and mid-week workers fo the crowded schools and groups in our local churches. W still have to seek volunteers for the ministry and giv them adequate training, for which we need increasin support for our theological schools.

We have been given the right emphasis by our leader We know that our Moderator will sound the theologic note necessary. Dr. Berry has emphasized that ours no escape evangelism, that our Gospel has the mo profound social and economic implications.

But it can never be forgotten that some of the mo evangelistic Churches in the world wear blinkers whe it comes to the great moral issues of the times. No hollo revivalism should be allowed to obscure the many oth missions demanding the attention, sacrifice, and coura of the Church.

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NOVEMBER 1, 1956

Australia's Mission to the Nation

By ALAN WALKER*

HE Australian Mission to The Nation had a great launching in Melbourne three and a half years ago. The young ople of the city had adopted a slogan, 'e shall stop the traffic in Swanston reet," and they did. Thousands spilled t into the main highway. By eight o'clock e churches and halls were needed to commodate the overflow. By radio the spiration of the opening meeting was rried to the nation.

We had been very fortunate. The plans r the launching had been carefully laid, d the Mission's radio programme was to on the air at 8.30 of a Tuesday night. it that spring an election was called ddenly and the Prime Minister according custom commandeered the air from eight nine. We naturally protested, and he is anxious to help us; also he was happy let the nation know that he had given ecedence to the Church. The result: adlines in every state let the people iow that the Mission was of national iportance. Even the Prime Minister had epped aside.

The Results

After almost four years of the Mission e look back. Public response has been eat. A million people attending mass eetings, another million listening to radio ogrammes—out of a population of nine illion. Thousands of commitments to hrist have been registered; some notable nversions were apparent. Public opinion is been deeply influenced. The Church is ot as it was before. There has been a great in in membership, and many Churches ive been re-born. A tremendous building cpansion and a heightened spiritual tone e reflections of the Mission. Ministers their pulpits have been more boldly oicing a total Gospel for a total world. oth Church and nation have been chalnged, and deeply moved.

Not by Slick Slogans

In the months of preparation, several gnificant principles were adopted. The rst related to message. Much thought was iven to the level on which the mind of ustralia was to be engaged. The approach as Pauline, in the John Wesley and William emple tradition. It was felt that the ation could not be influenced merely by ick slogans or clever techniques. There ould have to be a coming to grips with the basic yearnings and ideas and errors of mind of the people. So it was some of the keenest minds of the Church wrestled constantly with the question, "What shall the Australian Church say to the Australian people at this hour?" There was a deep conviction about the primacy of message which was summed up in the question, "What shall it profit a Church if it perfect its techniques and have nothing to say?"

A second principle was that the Church must come before the people penitently. Too often the Church seems to be standing over against the world in self-righteousness. Too often it merely criticizes the world; Christ loved the world and gave Himself for it. So it was that the Mission to The Nation began with solemn session of penitence in each Church Conference. A resolution which pledged the Church to the support of the Mission was phrased in a deep spirit of humility. The resolution read, "We confess we have been concerned with minor matters when larger issues called for prophetic witness. We have often failed to declare the mind of Christ in relation to some of the major evils of our time. We confess that we share a large burden of responsibility for the failure of the individual and collective life of our nation to rise to Christian standards."

Not Narrow

In Australia, as in other lands, denominationalism is perhaps the greatest obstruction to evangelism that there is. It was, therefore, decided that the Mission must not be narrowly denominational. From the beginning it was declared that the purpose of the Mission was under God to multiply the number of worshipping and practising Christians in the community. Throughout the Mission the challenge was given: "Go to the Church of your choice." By this emphasis the good will and support of other communions was generously given.

*Rev. Alan Walker, Director, Mission to The Nation for the Methodist Church of Australasia 1954-55. He received the O.B.E. in recognition of his leadership.

Press and radio gave a coverage which no narrow denominational Mission could have gained. The nation listened.

The Mission to The Nation was to be a two-fold thrust into the life of the Australian people. On the one hand it was an attempt to confront individual men and women with the claims of God in Jesus Christ. On the other it was planned to challenge the nation with Christian principles and to bring social, national and world life up before the judgment seat of Christ. In seeking these goals the people to be kept in mind constantly were the men and women who perpetually lived beyond the influence of the Church. The Church knew it was not ready or worthy to undertake a Mission to an entire people, yet in deep responsibility, gathering up such resources as it had, it plunged forward in faith.

A nation is so complex that in going to a whole people it is clear no one evangelistic method is sufficient. There must be an analysis of the nation's life to find the various levels on which a witness can go forth, and the various methods that may reach people of differing interests and habit of life within the community. Therefore the Mission to The Nation used mass meetings, commando visits, radio, the printed page, the press, great national conventions, local church activity and lay visitation evangelism. Any one of these methods on its own would have been of limited effectiveness; placed together they added up to a considerable impact on the life of the nation.

Mass Meetings in Halls

Mass meetings were chosen to be the spearhead of the Mission. A vital early choice was that all meetings should be held in "neutral territory." By the choice of theatres, halls and auditoriums rather than churches the unchurched were encouraged to attend. That the insight was justified was revealed by the fact that at least twice as many people could be gathered in neutral territory as in church buildings. In these mass meetings an attempt was made to recognize the problems of those who had no former link with the Christian Church. For example, there was no community hymn singing prior to meetings, as had been so common in evangelistic crusades.

(*Continued on page 26*)

"Bob" McClure, missionary doctor, . . . Looked into the muzzle of a guerilla gun . . . Dived into bushes to escape Japanese bombs . . . Piloted a helicopter over "The Hump" . . . Built hospitals . . . Trained medical and mechanical assistants . . . Brought a fleet of trucks over the Burma Road . . . Set up a blood bank in Gaza . . . Fought tuberculosis in India . . .

No wonder the Chinese called him the

RED-HEADED WHIRLWIND

By KENNETH J. BEATON

A YOUNG man was riding his bicycle in what he thought was no-man's land during the Japanese invasion of China. When he suddenly found himself looking into the muzzle of a guerilla gun, he instantly poured out such a torrent of forceful colloquial Chinese that the soldier's jaw and gun dropped and he was motioned to get going.

Medical missionary Robert Baird McClure was running true to form. In his boyhood the other children said, "He never walks if he can run." His missionary nickname among the Chinese Christians was "Read-headed whirlwind." The red is receding, but the whirl remains. He has just cut short his furlough to return to his hospital in India because he was needed. Much adventure has been crowded into his brief span of years.

Once he was about to board a ferry on the Yellow River when the whirr of Japanese planes warned him to dive into the bushes on the bank. When the smoke had cleared away, the ferry and its overload of Chinese passengers had disappeared. He was the first foreigner to drive a truck over the notorious Burma Road. The grades were bad and there were so many hairpin turns that a witty Englishman remarked that "a snake would break his neck trying to follow it." He removed the hostility of the worst group of bandits on the Burma Road by visiting their mountain lair, taking part in a house-raising an sharing the subsequent feast. Many time he piloted a helicopter into the mountai fastnesses of Tibet to rescue America pilots who had crashed in crossing "Th Hump." He removed the appendix c another missionary's child, while the Jap anese ringed the Chungking hospital wit bombs and demolished the gatehouse wit a direct hit.

Dr. Kenneth J. Beaton, Missions Editor, left, is shown interviewing Dr. McClure during General Council Sessions at Windsor, Ontario.

Observer photo

Once he travelled by a devious rout from the southwest to the Yellow Rive took a big X-ray machine to pieces, loade it on 15 rickshas to the rail head, whenc it went by freight 950 miles away int the northwest; it was reassembled and i worked. When the time came for a shor furlough in 1944 he hitch-hiked by air fror India to Canada. Such experiences har back to a day at the University of Toront when he roared up on his motorcycle rushed up the steps two at a time an bounced into a committee meeting. Th chairman remarked dryly: "Bob McClur arriving at his usual speed." Years hav passed but the speed remains.

He narrowly escaped being born on th move. He came into this world at Portlanc Oregon, a city which his mother ha reached in her flight from the ravages o the Boxer Rebellion in 1900. His fathe Dr. William McClure, a gold medallist i Arts and Medicine from McGill, was the a pioneer medical missionary and late Professor of Internal Medicine at Chelo University. As soon as China settled dow Mrs. McClure and young Robert Bair returned to China. Here he acquired hi preliminary education, a love for th

Cover Picture

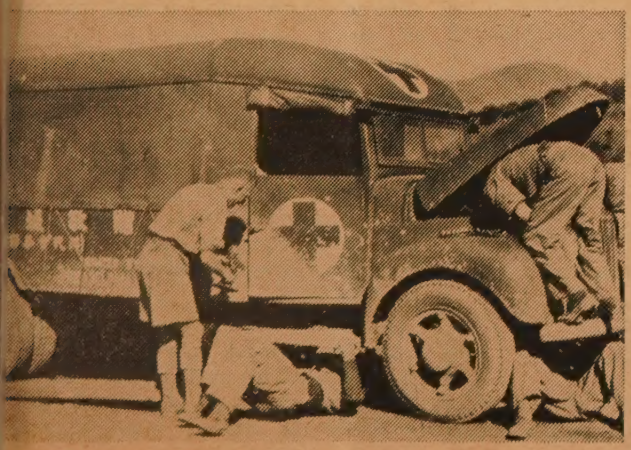
Dr. R. B. McClure is shown in his laboratory in the well-equipped Hospital at Gaza where he established a blood bank.

Dr. McClure, at left, is shown performing an operation with the assistance of his staff at the Rutlam Hospital of the United Church in India.

hinese people, an unusual capacity to onsume Chinese food, and an amazing uency in the Chinese language. There ever seems to have been a time when he ad a struggle to decide what he was going be or do. He always took it for granted e would be a medical missionary like his ather and would serve in China.

In Training

When the time came to return to Canada, e spent two years in High School and ntered medicine at the University of oronto. To pay expenses, he ran a barber hop in his room, heaved baggage in the Union Station, drove an ice waggon, and ne summer served Sir William Gage at his ottage. The engine of the Gage boat was ot working to his liking so he completely dismantled it, put it together again and had it "purring like a kitten." This experience paid off later. In spite of these extra-curricular activities and the securing of good marks in his studies he was active in the Student Christian organizations and in Bloor Street Church. At a social he met a beautiful stenographer, Miss Amy Hislop of Whitby, and in a short time they were engaged. She entered training as a nurse because it would be most useful. Came 1924 and Bob had finished his post-graduate work at Edinburgh but Amy still had one more year to go. Dr. Menzies of Hwai Ching hospital in Honan had been killed by bandits and the Presbyterian Church was asking for someone to take his place. McClure thrilled at the challenge. It was agreed that he should go ahead and his fiancé reach China a year later. After they were married they went to Hwai Ching to live. In a few months civil war drove them out and they fled to Formosa. In three years there, Dr. McClure obtained a smattering of Japanese and much skill in the diagnosis and treatment of tuberculosis.



Dr. McClure fixing a truck on the Burma Road during the Japanese War.

In Honan

As a measure of peace had returned to North China, they returned to Hwai Ching. He toured the countryside—on foot, on a bicycle, on a motor-cycle, and eventually in an Austin car donated by Bloor Street Church. He wasn't interested in a large, modern, western-style hospital. He wanted something more mobile and closer to the peasant farmers who surrounded him, so he embarked on a daring experiment. He brought the old style Chinese herb doctors and the partially-trained men who claimed to be foreign-style doctors into Hwai Ching for training periods ranging from two weeks to two months. He taught them simple diagnosis and the correct use of a limited number of foreign drugs, which he sold to them at honest prices. Each man was set up in a small dispensary. Every two weeks, McClure made rounds, sifted out the serious cases and took them to Hwai Ching. It was unorthodox in mission medical circles but it worked. In an area 90 miles by 120 miles inhabited by 2,000,000 people no farmer was more than 15 miles from a doctor. Meanwhile at Hwai Ching, Dr.

(*Over*)

With other mission and government agencies, the Rutlam Hospital is majoring in work on tuberculosis.

Scene in X Ray Room.

McClure installed running water, telephones, electric lights and an up-to-date operating room. He opened a shop for the training of Chinese mechanics, some of whom turned up later on the Burma Road.

When the Japanese war came, Dr. McClure was asked to become Supervisor of Hospitals for the International Red Cross. He was in charge of 14 hospitals. When he visited them, nothing from the kitchen to the operating room escaped his eagle eye. But every visit was a big boost to morale. He donned a white gown and went to work in the office, the laboratory or the operating room wherever the need was greatest. Hospitals with 50 beds were soon looking after 200 civilian wounded. Supplies got through in spite of enemy blockades. Staff was recruited in China and abroad. The Japanese made every effort to capture him and so nearly succeeded several times that he finally adopted a disguise, travelled through the enemy lines and sailed for Canada on a tramp steamer, some time in the spring of 1938.

Once in Canada he began to pester the Board of Foreign Missions to send him back. His plan was to go with another missionary to a city south of the Yellow River where he knew there was an abandoned hospital. They would work quietly there, awaiting the moment he was sure was coming when China would win the war and they could enter the Honan field with the victors. The Board turned down the proposition as being too risky and subsequent events vindicated them.

On the Burma Road

Meanwhile the International Red Cross asked him to take charge of their transportation in Free China with headquarters at Kwei Yang in the far south-west. December 1938 found him on his way to Rangoon by air. His mechanical ingenuity now stood him in good stead. He brought a fleet of trucks; when gasoline became unobtainable he turned them into diesels. When diesel oil ran out, he equipped them as charcoal burners. He brought volunteer students from the West China Union University in Chengtu, who had never driven anything bigger than a wheelbarrow. He taught them to drive on the perilous Burma Road and service their own trucks. These young Christians lost fewer trucks and got 50 per cent. more mileage out of their fuel than commercial drivers. On June 16, 1939, Dr. McClure wrote to a friend in England:

"I am now on the road for 18 days of the month actual driving and then at lea six days of the month under the lorrie tightening them up and giving instructio to our drivers. The rest of the time is spe in the office ordering new drugs and su plies or getting orders ready for shipment

On December 20, 1941, one of the student drivers accidentally crushed hi between two trucks. He had 16 ribs a both collar bones broken, a vertebr injured and both of his neck muscles tor After a period in hospital, he returned Canada.

He tried to join the Canadian Army b was turned down on account of his injurie He studied for and obtained his commerci pilot's licence.

By the end of the year he was back the Burma Road in charge of a Friend Ambulance unit of 12 trucks, operatin X-ray, ambulances, etc., with a staff 36 — British, American, Australian a Chinese.

When he was asked recently what w the toughest part of that three-year oper tion, he replied instantly "the epidemics "You get accustomed to air raids and t carnage of war among soldiers and civilian But cholera, plague and typhus epidemi are hard. To go out morning after mornin and see the bodies piled five abreast lik cordwood and still go on. That's tough."

Dr. McClure had typhus himself. The carried him in delirium to the neare American base hospital. The Doctor i charge put him in the ward with the hope less cases. His unusual physical strengt pulled him through and in a few month he was back on the Road again. His un was broken up into three teams and a worked under the direction of the Chines Red Cross. One team retreated from Burm into India with General Alexander and th American army gave him a light plane t keep contact with them.

At Gaza

After hitch-hiking home by plane fro India and a few years of private practic in Toronto he volunteered to go to Gaz and the Board of Overseas Missions agree Gaza is a narrow strip of land five mile by twenty, with a normal population o 50,000 now increased by 240,000 refugee who are cared for by the United Nation and increasing 5,000 a year. The hospita has 120 beds which are always 99.4 pe cent. filled. Bob says it was a missionary' dream. All bills were paid promptly. I he needed anything extra, he made out case and a requisition and in due cours it arrived. "It was just like writing a lette to Santa Claus."

Asked what he considered the most inter esting feature of his work there, he replie that his profession would probably conside the orthopedic work on the wounded especially the children, most importan

Calling United Nations

(Tune: Danny Boy or The Londonderry Air)

Ah, Allied Lands, your fallen lads are calling,
Late, recent voices, echoing yet their care
For inner dangers subtle and appalling
Of which they still would have you to beware;
And say, that though they perished in your service
To finish war, yet lo it comes anew,
Not as a threat to your mere outer surface
But a great dagger at the heart of you.

So clearly through earth's sounds those lads seem calling
That such fierce threat is your own hate and fears,
I hear their accents in the rain-drops falling,
Accents that fall to me like flowing tears.
Yes, their bruised hopes become the wind's bemoaning,
Or brush like clouds across distracted skies,
For they're now one with God and share His groaning
At the vast smallness of extremist lies.

Of late such voices grow so fiercely earnest,
They've stormed your shores and roared through every part,
As if they would by hurricane and winter
Rend the long hardness of your careless heart.
But also down fair-weather slopes of evening
They've whispered where God walks to cool the day.
Ah, heed such hushed and kindly-tinted accents,
Till heated fears and hates have passed away.

—Jamie Ervin Forbes

t he got the most kick out of the estab-
ıment of the blood bank.

Shortly after he arrived he applied for
d received all the equipment including
'rigeration to set up a blood bank. But
: superstitious Arabs would not donate
y blood. For months his room stood
used. Then an old, wealthy Arab farmer
me to the hospital, accompanied by his five
ıs. Examination showed that he needed
serious operation but required several
ıod transfusions first. The eldest son
d, "That's all right. We'll send to Egypt
the blood, no matter what it costs."
. McClure explained that it might not
the right type, that their father couldn't
it, that they should give the blood them-
ves. After several family huddles, they
reed. The operation was a success, the
her's life was saved, and by the time he
s discharged from the hospital the blood
nk in Gaza was firmly established.

In India

When his three-year contract with the
ıited Nations was fulfilled, Dr. McClure
:s at his own request transferred to India
d became associated with our 110-bed
spital at Rutlam. In three years the
mber of operations has gone up from
8 to 632. The hospital is specializing in
ne surgery and in the treatment of T.B.
ıe orthopedic major was not planned. On
e hospital staff was a sweeper who was
:knamed Mrs. Limpy. Years before she
d a very bad infection of the knee joint.
.e stayed in bed for months with the
re knee curled up in the most comfort-
le position so that it became fixed. In
ing her sweeping she bent the good knee
match and worked in a half squat. Dr.
cClure said to her one day: "You're a
d advertisement for the hospital. I'm
ing to straighten your leg." An operation
d three months in a cast produced a
rfect result. When she walked down the
:eet erect, even though one knee was
ff, the fame of the hospital and the
rgeon spread far and wide.

Five hospitals in Central India, govern-
ent and church, have combined resources
the fight against tuberculosis, now the
eat menace to the 15-21 age group. By
reement, Dr. McClure does all the
oracic surgery. Two thousand pupils have
en X-rayed and treated. He took back
ough contributions from Rotary Clubs
Canada to do 2,500 more. Indian youth
peculiarly responsive to the new drugs.
ith three months' treatment in hospital
per cent. can be discharged. He also
turned with a meter for measuring X-ray
eatments and a supply of radium, unique
ditions to the equipment of hospitals in
ntral India.

When this article appears, Dr. McClure
ill have been in India a month and Mrs.
cClure will have joined him. New oppor-
nities that come to him will not be lost
r lack of daring. ●

THE REFORMATION AND ALL SAINTS' DAY

By HARVEY G. FORSTER*

Reformation Sunday

AN OLD order lay dying. The beneficiaries of that order lamented its passing and sought to prolong its life. It had been good to them. But the old order had failed to make life satisfying for the great mass of the people. Peasant revolts, continuous rioting by newly-formed guilds, were symptoms of a general sickness in society. The wind of God had blown upon the spirits of the people. Humanity had again struck its tents and was on the march.

Deep-rooted and formidable institutions stood in the road of progress. Chief of these was a reactionary and privileged church, clinging tenaciously to the old order. Tradition, wealth of ritual, control of education, material possessions, were weapons used by the church to defend the old. Initiative had been stifled because happiness in this life and salvation in the next, so it was taught, depended upon obedience to the instruction of the nearest priest. The church was the chief obstacle in the way of developing a Christian culture, and the church had to be changed or destroyed. Bitter years of controversy followed; much blood was shed and many died the death of martyrs.

On Oct. 31, 1517, Martin Luther nailed his theses to the door of the Castle Church at Wittenberg. Luther himself did not grasp the significance of the mighty forces which he was releasing. The new ideas which had shaken his soul forced him to speak. Yet they were not new; they were New Testament ideas; they were part of the Gospel message, and so the Word became known to men.

On this Reformation Sunday, we reaffirm our evangelical faith. We praise God for our forebears; we dedicate ourselves for the future. But WE MUST NOT FORGET THE LESSONS OF HISTORY.

We cannot tell where God will lead us; we have no guarantee of safety and security, but we can always claim His marvellous and satisfying promise, "Lo, I am with you alway," if we follow. That is sufficient!

All Saints' Day, November 1st

It was on All Saints' Eve that Martin Luther gave publicity to his theses. This was no chance happening! All Saints' Day was important in the ancient and medieval church. Early in the second century it was the custom of the church to celebrate in memory of the saints. "We worship Christ as the Son of God," said the Church at Smyrna. "As to the martyrs we love them as disciples and imitators of the Lord."

There is no justification for the poverty of United Church thinking concerning the dead. Interment in the cemetery does not end our relations with our beloved dead. Christian history knows of no time when Christians did not claim fellowship with the departed. How can we maintain a sense of continuity with those who were the chosen vessels of God's grace and lights of the world in their several generations? Memory is not enough.

The Eastern Church believes there is one Church on earth and in heaven. We are bidden to pray for one another. The fellowship of mutual prayer and intercession which is the hallmark of Christian community and the very breath of its life, cannot be broken by a little thing like physical death.

So on All Saints' Day we remember our beloved dead; we ask their prayers for us; we pray for them. We maintain that communion which was so dear to them on earth.

**Rev. Harvey G. Forster, Ph.D., is Superintendent of All People's Mission, in the Niagara area.*

Kenneth Hamilton Tells:*

"WHY I CAME TO CANADA"

Photo by Moreash, H

Rev. Kenneth Hamilton

THE first eight years of my ministry were spent in two English Congregational churches; for the past five years I have been settled in a charge of the United Church here in Nova Scotia. My wife is a Nova Scotian. She came over to study at London University before the war on an Overseas Fellowship, and we met there when we were both students and were married during the war. So it was not altogether surprising that, sooner or later, we should move across the Atlantic.

Ministers are accustomed to moving, yet, like most other Britons today, I found it hard to think of going to live permanently outside the British Isles, even though I had more reason than most for making this move. However, after making enquiries about the chances of coming over and taking the oversight of a church on a short-term basis, and not finding this particularly practicable, I decided to take the plunge. In three weeks after my first application was posted, I was told that a congregation had agreed to accept me as Presbytery supply. Soon we were in the flurry of packing and making travel arrangements. Incredibly soon, it seemed, we were stepping off the ship into a new life.

The Only Newcomer

Strictly speaking, I was the only newcomer to Canada of the family. Our two boys had both been over in 1946, staying the winter with their grandmother. But they had been then too small to keep any real memories of their visit. And my wife had been in Britain long enough to have absorbed Old Country ways and outlook. (When she first came back to Nova Scotia even people who had known her family found themselves saying: "And how do you like *our* country?") In the first few weeks of settling down the shock of strangeness was largely cushioned by the fact of having in-laws and friends "laid-on," for the church I had been sent to was not far from my wife's old home. The friendliness and hospitality that I had been led to expect of Canadians was everywhere around us, in the villages to which we had come. But among much that was unfamiliar, the church and its services seemed just the same as at home. The sole difference in the way of worship appeared to be that the Responsive Reading was a general practice instead of an occasional one.

Differences Here—from There

As time went on, however, I got introduced to one after another of the things in a Canadian minister's life that I hadn't met before—the furnace, dirt roads, storm windows, a car, the snow shovel, rubbers, and Presbytery—I found out other important differences in church life from those to which I had been accustomed. To begin with, looking after a multi-point charge requires a different use of the minister's time and planning from the care of a single congregation, as well as increasing the number of Sunday services to be conducted and decreasing the number of sermons required. Grouping of churches is still, in spite of the shortage of ministers, not a common practice among Congregational churches in England. On the other hand, more use is made of lay-preachers, though not to nearly the same extent as in English Methodism. The same anxiety about filling the ranks of the ministry exists on both sides of the Atlantic, and this use of lay help has been more fully drawn on *there* than *here*. Yet, *there* the shortage is badly aggravated by denominational overlapping, while *here* the shortage is absolute, often no United Church minister in a country charge meaning no clergyman of any kind in the whole district.

This cutting down of the waste of manpower due to denominationalism is one of the practical advantages of belonging to a Church born from Church union. A newcomer like myself feels this as something in the nature of an outward and visible sign of an inward and spiritual force; for to come into a Church where union is not just being discussed, not even merely achieved, but actually taken for granted, is spiritually exhilarating to someone who has grown up among the British Free Churches which, with all their mutual cordiality, continue to walk apart, each one in its own way.

As a Congregationalist, brought up tradition which regards each congrega as an independent unit, I had to get to belonging to a connectional Chu This was not too hard, since Congrega alism the world over is moving gradu in a connectional direction, where it not (as in Canada) lost its denominati identity by an act of union. Altho wondering whether at times the autho of *The Manual* does not tend to o shadow the authority of the Spirit, Congregational conscience is untroubled the changes involved, which on the w function in the direction of making business side of Church life more effic and yet less obtrusive. Congregational at its best, encourages wholehearted co cration and a sense of responsibility in church member. But this individual loy is often unduly concentrated on kee the local church going and lacks the aw ness of wider horizons. The sense of b part of a greater whole, so that the p of one congregation are the concern of the rest is something that has gained rea for me in the past five years.

A Striking Change

A change I found very striking was difference in attitude to the Church h It was a relief, to begin with, not to h the division of State Church over aga Nonconformist Churches, which you never forget in England (it is rat different in Scotland) and which is o a social as well as a religious division. more important — though perhaps it connected — was the discovery that church counted for something in the c munity, and not only in the eyes of g church-goers. There was apathy indifference as in Britain, if not quite marked: the reasons given for *not* go to church don't vary much in any count I imagine. But the barrier between inactive and the active seemed much strong. The local church was also a so centre and something to be supported, e

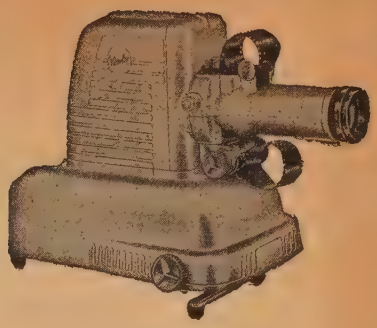
*The Rev. Kenneth Hamilton is minister at Elmsdale, N.S.; also author of "The Protestant Way," published by Epworth Press in London, and John C. Winston in Toronto. It will be reviewed in an early issue.

if only to the extent of attending a church supper.

Maybe the Presbyterian regard for the Kirk as the moral and educational backbone of the nation is a strong legacy in the Maritimes, but certainly in these parts with a respect for the Church goes a respect for the minister which has a parallel still in Scotland, though hardly any in England, and which ministerial salaries are a pointer—if no more than a pointer — to the way the ministry is thought of. The Church of Scotland has a minimum of £550 ($1,540), and the Congregational Union of England and Wales a minimum of £340 ($952). Economic anxiety should not be an overshadowing factor when a man has to consider a "call," and yet for very many in Britain this has been the case for a long time. Steeply rising costs have made things even harder today, as I discovered when I went back on a visit this spring, than they were when we came over to this side in 1951. Yet counting even more than material difficulties is the minister's sense of the gap fixed between Church life and the life of the nation. The Billy Graham Campaign did something in making religion "news" for a while, but there are no clear indications that it has altered the way the bulk of the people think about the Church or the churches' ministers.

Yes, the work of the minister and the problems of the ministry are much the same anywhere, any time. But coming to Canada, I found that the situation in which the minister has to work can make a lot of difference. An expanding, forward-looking situation such as the citizens of this great land enjoy clears away many obstacles and opens many doors. The old saying about great opportunities being matched with great responsibilities has been so often applied to the Church's task in Canada that it sounds trite. Perhaps one who has recently come to live on Canada's "doorstep" may be excused for pointing out that if the saying is trite it's also, so far as he has seen, perfectly true. ●

"I snapped this as Alice sighted Nova Scotia and pointed out new homeland to David and Andrew"



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WHAT ABOUT THOSE YOUNG PEOPLE?

THE UNITED CHURCH has 2,678 Pastoral Charges . . . 1,239 YPU's, and 950 teen-age co-ed groups. The congregation that hasn't a youth programme seems out of step with the rest of the Church.

YPU Motto:
"Let's Glow; Let's Grow"

By A. C. FORREST

WHILE the country worries about juvenile delinquency, and even mothers and fathers think that young people aren't what they used to be, a great army fifty thousand strong of Canadian youth plans an advance in the things which are good.

The young people may agree that this generation isn't what others used to be. Some of them think it is better. But whatever the outcome of that old argument, those who are in the National Council of the United Church Young people are determined they will be better.

The YPU of the United Church is said to be the largest and most vigorous youth organization in the country. They have 1,239 Unions, and 30,000 members in the 18 to 24 age group. In addition there are many hundreds of teen-age clubs, Bible Classes and other youth organizations. Recently a new organization has been produced called Hi-C, which has already enrolled over 20,000 teen-agers.

What the old Epworth League was to their Methodist grandparents, and the Christian Endeavour was to Presbyterian forefathers, the YPU and Hi-C are to the United Church youngsters of 1956. And some who glared and said that these things were glorified "courting societies" could glare still. Romance still blooms in the sing-songs, the dish-washing after the party, the wiener roasts and the summer camps. And some say, "What better place could it bloom than in the wholesome activities about the church!"

We attended their National Council at Alma College late in the summer. One hundred and sixty young people had gathered from every part of the country. School-teachers, students, farm boys and girls, clerks, stenographers and young careerists shared in an expense pool so that delegates from Newfoundland and British Columbia would be able to make it, too.

The Past President, Bill Norrie, a young lawyer and Rhodes Scholar from Winnipeg, stepped down to let Walter Morris, a farmer from Comber, Ontario, step up. The Vice-President is Stuart Schoberg of Vancouver, B.C. Some of the young people were married; most were single. Married young people soon move on into the married couples' clubs or other organizations.

The Advance

In the YPU interests and activities the trends of the Church are reflected. The National Council took up the Mission to The Nation challenge and went forging ahead into the movement they call "The Advance." Their motto is "Let's glow, let's grow." And they plan to undertake a youth to youth personal witnessing programme in keeping with the N.E.M. emphasis.

The four-fold programme with its five-fold emphasis on faith and evangelism, stewardship and training, citizenship and community service, missions and world-outreach, recreation and culture has often had a lot of emphasis on the recreation. The new emphasis is to be on faith, witness and evangelism.

Photo London Free Press

Reading from the top of the stairs to the bottom. At National Council, St. Thomas: Marjorie Hendrickson, New Westminster, B.C.; Dennis Hougan, Edmonton, Alta.; Austin Fennell, Saskatoon, Sask.; Helen Hole, Boissevain, Manitoba; Eleanor Jenner, Charing Cross, Ontario; Don White, Dundas, Ont.; Barbara Trathen, Alton, Ont.; Lois Tamlin, Woodville, Ont.; Marion Workman, Kemptville, Ont.; Don Bursey, Saint John, N.B.; Morris Bartlett, St. John's, Newfoundland.

The New Plan

Their advance is to be a plan not a programme they say. Its three phases are:

ACH. A plan of friendship evangelism. A youth to youth plan of evangelism.

OLD. The on-going programme. To strengthen and improve.

EEPEN. Emphasizes the need for prayer and study. Cell prayer group is stressed.

There have been many interesting recent trends in the YPU movement. The groups have become younger, with many of the members below 18. The clubs have not emphasized large membership—the average is 23. The largest are in Toronto; the smallest in Vancouver. Smallness has tended to develop the pattern of Bible study with an adult counsellor.

There is a trend away from week-night meetings to Sunday evenings after church. This is related to the younger age; parents don't object to them being out Sunday night; week-nights they are supposed to stay in and study, they say. Newfoundland is still 100 per cent. for the week-night. The Maritimes are 85 per cent. for some night other than Sunday. But the farther west, the greater emphasis on Sunday, with occasional week-night parties or social affairs.

This has tended to make the programme more religious in nature, and sometimes created tensions over what you can do and what you shouldn't do on a Sunday night meeting; for example, what about sing-songs? Should the music be religious or is it all right to sing secular songs on Sunday evening in a church group?

Among young people there is a pathetic eagerness for help from their ministers. When they get it they respond as they are doing in startling numbers in many suburban churches. But at the same time they frankly resent "having the minister run them." Many a heavy hand from minister, session or congregation has smothered such a group. The young people pride themselves on their democratic rights. They treasure the privilege of making their own mistakes, and learning the hard way. But leaders who trust them usually find they are to be trusted. The comment of one of the several fine young ministers at their council was that he was impressed by their maturity, and their ability to get things done, and done well.

One of the perennial problems of the YPU is what happens when the June and September weddings take their toll. The other problem is what happens when the toll isn't taken. A fine executive of one year is left a skeleton the next, when the married members move on. A potentially fine executive is hampered when the ones who don't get married stay around to run the group too long. Eventually the youngsters, resentful of their older brothers' and

(*Continued on page* 29)

How to make a

Bequest

to THE UNITED CHURCH OF CANADA

BEQUESTS for the Church as a denomination, should be made to, "The United Church of Canada." Bequests for a local congregation should be made to the trustees of that congregation. The most general form of bequest is as follows:

> *"I give to The United Church of Canada the sum of..... dollars,"*
> *or, "All the rest and residue of my estate, I give to The United Church of Canada."*

A PARTICULAR part of the Church's work may be supported by adding a qualifying phrase, for example,

> *"I give to The United Church of Canada the sum of..... dollars for Home Missions."*

TO PERPETUATE the memory of a loved one, a clause in the Will might read:

> *"I give to The United Church of Canada the sum of..... dollars to constitute the Edward Smith fund. Interest only on which shall be used annually for the work of the .....Board."*

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Rev. Sheridan Bole

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Rev. Victor Fiddes

• "How Do You Do?"

Mistaken Identity

By SHERIDAN BOLE

WHEN I arrived home after attending General Council there was a letter awaiting me from my friend Roscoe Gould. He had attended the Alumni Meeting of his College. There he had been mistaken for myself by an unknown person from the Quinte Conference. A similar case of mistaken identity happened to me at the Council.

It was while waiting to push my way through the crowd to the registration table, of which there was only one, that a very distinguished stranger approached me with a marked obeisance and stated as a fact and without my contradiction, "You are Dr. Linnell, are you not"? referring, of course, to the noted preacher of Boston. In this rather complimentary situation I was able to carry on a dignified conversation with the stranger for a space of almost ten minutes.

"How do YOU do"? I replied, with marked emphasis on the "y o u," as I reached down and took his proffered hand. All the while, packed in there tightly with that motley, pushing crowd, I was roaming around mentally—that is, in the region of my recollections, seeking to recall where I might have met this person before; and also trying to place in orderly sequence the facts I knew concerning Dr. Linnell of Boston. He — the stranger — but now no longer a stranger since we had now met, assisted me in my projects by remarking that Bishop Clooney had asked him to convey to me his solicitations, or words to that import.

"And how is dear Bob"? I ejaculated. Of course I slurred the vowel in "Bob" so that it could have fitted a dozen various names that one might have picked up, or had attached without consent, in the course of three years' pursuit of theological tidbits. But I was none the wiser as to Bob's personal attitudes towards me when I was apprised that his health and his itineraries were the same as they had ever been.

"And how have you been?" I queried. That is the more polite way of putting the usual enquiry, "How are things going with you?", so much used by those who hold the larger pulpits in our denomination.

The crowd was now surging around me and to maintain my lack of direction in the conversation I kept nodding my head to whoever chanced to catch my eye as they moved past. By this I was able to convey the impression that I was well known by the better brethren, and yet to maintain a certain superior aloofness. As brethren greeted brethren, of course the din increased. It was difficult for either of us to discover, apart from lip-reading, what profundities we were uttering. It was in this hub-bub that my conscience, whose words require no lip-reading, spoke to me, pointing out to me that I was NOT Dr. Linnell of Boston but the humble minister from Caistor Corners and that I had better soon recognize the fact.

It was just then that the Moderator, last year's, approached. He is an old friend of mine. Once we had him down to the Corners for an Anniversary and he has never forgotten the day or the incumbent. Here was my open door; or the chance to close one behind me. I turned and offered him my recognition, and my hand; and in my confusion addressed him as "Dr. Linnell." I guess the name was on my mind at the time.

With my one hand in his, and the other feeling if there was still an open space behind me I murmured, indicating my

(*Continued on page 26*)

• The Wise Child

A Little Child Shall Lead

By GENEVIEVE CARDER

RECENTLY *Maclean's* magazine featured a panel discussion entitled, "How Shall We Bring Up Our Next Child?" It contained the recorded answers of several experts in various fields of child study to the questions parents ask concerning such problems as discipline, quarreling, religious education, etc. The headlines were the sort that would make any harassed parent drop whatever he might be doing and peruse it eagerly—which is precisely what I did. The parents who interviewed the panel said they hoped to "solve many difficulties and lighten some of the murky corners in their understanding of children." When I had finished reading the article I decided that the corners were much murkier than I had suspected. Instead of enlightenment I four disillusionment: in the place of wisdom found shallow sophistication.

But in a few lines at the bottom of th article's final page I found that which sought. The interviewers' eleven-year-o daughter had been shown the script an her comments were refreshing and wis Candidly she stated that swearing and of colour jokes were neither necessary n desirable (the experts had suggested th our children should not be protected fro these since parents enjoy them!) With ra understanding she commented that childre need punishment to teach them what the should not do and guidance by word an act to show them what they ought to d Indignantly she declared that her parent ought to provide leadership and guidan for her spiritual development instead o leaving her to "figure it all out" for hersel

The wisdom of all the ages shone throug the words of the child. Beside hers, th words of the so-called experts looked foolis and insignificant. If only they understoo she could lead her parents into a rich rewarding family experience such as th experts have never known. She is not a unusual child. Sunday School teachers an youth leaders from coast to coast ar familiar with others like her. "I wish m Mom and Dad would come to church, bu they say they're too tired." "Could I as you this question that bothers me? — m parents wouldn't understand because the don't bother about church and things lik that." "I sure like coming to Sunda School, but I don't like sitting alone i church when the other fellows have thei Dads there." This sort of comment is to common. Not enough adults have the grac to follow the leadership of a child, eve though the child be their own, and th path would lead upward.

With the clarity of vision God gives t the young a child can find the real value when those who are older cannot see pas the superficial and unimportant. If unpreju diced children were allowed to take th lead, the newspapers these days would b bereft of some of their glaring headline anti-segregation laws would be unnecessary and we who are white-skinned might hav less reason to be ashamed of the action of some of our own race.

• Impatient People • A Presbytery Problem

We who live with children have a two-fold responsibility. We must take care, lest through our selfishness or prejudice we make it difficult for them to "hear the call of God." We must listen when God speaks to us through them, when through their candid words and unclouded perception He seeks to show us a better way.

The Clock—A Tyrant

By ROMAN COLLAR

I'VE just hung up my watch in front of me. Why? I really don't know unless it be to remind me that time is flying, so I'd better get a move on or some matters must be passed over. Thus I keep my eye skinned on the clock. The tyrant! I feel like flinging it into the fireplace, but what's the use? Time would go on anyway, watch or no watch, clock or no clock.

At the back of our church there is a large clock. I cannot fail to see it. I don't as a rule get to the sermon until 11.45 a.m. In the meantime, there have been read the two Lessons, the "long" Prayer has been offered, an Anthem, a Solo, and two Hymns have been sung, a brief children's Address has been given, and, of course, the Offering has been received. That's a great deal in three-quarters of an hour. However, I get going with the Sermon, and, before I am really aware of it, the miserable despot hits 12 noon! The congregation seems to know it before I do, and out come the watches. Maybe it's hunger—it couldn't be hunger for more and more of the Sermon—that causes the swift look at the wrist-watch.

I thoroughly agree with the chappie who wrote that the frequent attention to this mechanism has contributed to the marked curtailment and ineffectiveness in church services. The same writer observed that the duration of diets of worship has dwindled, and is often about one-third of the duration of movies! But you'll be glad to learn that I have had two strong protests against trying to beat the clock. Nevertheless, there is little leisureliness, little "browsing" about in Scripture, during morning worship. We are an impatient people. "On with the dance."

I don't know how other parsons feel about the sermon becoming a sermonette. (Does that make us preacherettes?) I know that I need more time—elbow room, so to speak—to deliver my message.

Thinking on this matter, I looked at the sermons of three of the greatest preachers of the last century. The first was Charles Haddon Spurgeon. On October 12, 1873, he preached a sermon that on a quick count numbered 6,585 words. About ten years later, T. DeWitt Talmage preached one about 4,500 words. In 1904, or thereabouts, Alexander Maclaren had over 4,300 words in a sermon. The length was not unusual for these men. My next Sunday evening sermon won't go 1,400 words!

Am I cleverer than they with my sermonette? Bah! what a question. I quite agree that my sermon may seem longer than the great Spurgeon's, but I can't help feeling that the people of his time loved his long expositions. An hour's sermon then was not exceptional; it was expected. And conversions, too, were not exceptional; they were expected. We often wonder, in *re* this latter work of the Spirit, what would happen in most of our modern churches if an anguished soul cried out, "What must I do to be saved"? It is the leading function of the Church to guide to that point. . . .

But if the clock struck 12 just then . . . What would happen?

I don't know . . .

But I know what should happen! !

Those who live near to Christ also know; the others wouldn't understand.

Extension Plus

By VICTOR FIDDES

SOME time ago a special meeting of the Niagara Presbytery was called to reconsider the matter of church extension in the area. At the meeting it was pointed out that although the population of the area had practically doubled within the past decade only two new churches had been built within that period of time.

What was not pointed out was the fact that if the thirty-three churches which already exist in the Presbytery were differently located they would be able to handle quite adequately the needs of the area. The trouble is not that there aren't enough churches, but that the churches are not properly located. The resources of the church, both personal and real, are not distributed to the best advantage. In the city of St. Catharines, for instance, there are five United Churches, all of them located near what is now the geographical core of a great urban area. The mushrooming suburbs are virtually unchurched.

The problem is not peculiar to the Niagara peninsula and what is said above is merely for purposes of illustration. In most of the larger towns and cities of old Ontario the churches are located in those parts of the town from which the United Church people are fast departing. What complicates things further is the fact that colossal sums of money are being poured into the fabric of these older misplaced churches to refurnish and beautify them.

It is difficult to see how this situation can be remedied. No minister cares to preside over the liquidation of his congregation. When he goes to a downtown church he tries to build it up. No congregation, for its part, wants to assume a defeatist attitude in the face of changing conditions. The problem can only be met by the Presbyteries whose responsibility it is. After all, the Presbyteries have the oversight of the congregations within its bounds. Already some Presbyteries have faced the challenge of re-alignment as far as the struggling rural churches are concerned with results that have ultimately proved beneficial to all concerned. But how many Presbyteries are prepared to tackle the urban problem in the same way? In view of the magnitude of the changes that are taking place in the urban centres of this province the time has come for Presbyteries to do some long-range planning—the kind of planning that embraces not only the challenge of church extension but also the problem of duplication. In such planning no congregation would feel that it was forced to "give up" just because it had grown statistically weak. The progress and work of ALL the churches within the bounds would come under review, and the future of a congregation in a particular place would be determined, not simply by what the *Year Book* had to say about it, but by the needs of the church in relation to its total resources. ●

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THE MUSIC MAKERS

By FREDERICK J. HORWOOD

YEARS ago a violin was called a "wee, wicked fiddle," because it was so often used by self-taught country fiddlers for playing reels and strathspeys at square dances. Certainly it had no place in a Sunday School orchestra then, because they were unknown.

One thing about a violin, you can take it with you. If you played a harp, you would need two strong men and a truck. Good violins are expensive. There are no more five-dollar fiddles to be had at bargain sales. Nearly all the great composers played the violin as well as the piano. If you decide to play a violin you must first of all learn to tune the four strings to E, A, D and G, then hold the bow carefully so that you can draw it across the strings at right angles. It requires skill to place your fingers at exactly the right spot on the strings to produce the notes that lie between those played on the open strings where no fingers are used. There are nine positions for the left hand, each one a little farther up the strings, or if you wish, a little nearer to *you*. By using a slight tremolo with your left hand you can produce a lovely singing tone. Sometimes you are required to pluck the strings with your fingers; this is known by a funny Italian name "pizzicato." If you have to play with a muffled tone, a mute is placed on the bridge. When you can't find the mute a spring clothes peg will do.

After your first violin lesson, you should go to the basement or the barn to practice; that is if you wish to remain one of the family and not become an outcast. Tell your parents they should be thankful you are not learning to play a trombone. Your dog may howl and the cat may sneak away, but if you persist in practising properly, some day you will be able to play a Handel sonata.

A violinist needs a companion at the piano. I hope you have a brother or sister who can oblige by playing accompaniments for you. You will soon be proud of your instrument. It isn't just a collection of pieces of maple and spruce, with strings from a pussy cat and a bow with hair from the tail of a white pony; rather it is something which can express the most beautiful sounds that can be imagined. Someone may give you a recording of a Handel sonata for Christmas. If not, you can buy one with the money you earn on your paper route or from baby-sitting.

We welcome the following new members to our Music Makers' Circle. (Those who wish to join will find our Pledge in THE OBSERVER for October 1.) Graydon Rodgers (9), Stirling, Ont.; Sharon Mattison (8), 95 Cleta Drive, Scarboro, Ont.; Jane Shen (15), 34 Chatfield Drive, Don Mills, Ont.; and Patricia Bertsch (15), 33 George St., Aurora, Ontario.

Is It "The Only Way"?

The Moderator and a number of missionaries overseas have agreed to write short articles for THE OBSERVER *on the great claim, "No man cometh unto the Father but by me." This is the first in the series:*

The Way to the Father

By

JAMES S. THOMSON

CAN "foreign missions" be justified? If so, on what grounds? This is a question that has agitated the Church from its earliest days: indeed, it projected the first Christian controversy. In our time, this inquiry has raised itself once again from a variety of sources. There is a widely diffused attitude of tolerance that bids us respect the beliefs of other peoples, recognizing that their religious faith brings them comfort and assurance. Who are we to say there is only one way to God and that it must be ours? Acquaintance with other religions surely leads us to appreciate their spiritual value and power and it seems hardly reasonable or respectful to brand them as completely false and sinful. Many voices proclaim the need for a doctrine of religious co-existence and spiritual co-operation between different faiths. The real need of our time is the establishment of a united spiritual front on which all men of sincere faith, whatever be its historical origin and formal allegiance, can stand together to counteract the prevailing spirit of secularism and materialism. Such is regarded as the fundamental missionary call of our age.

These views have won a large acceptance, even within the Church. There has been a manifest decline in missionary enthusiasm, which is somewhat concealed by our consolidated budgets. It becomes more and more difficult to secure recruits for overseas missionary service. Among missionaries themselves there is a felt need for a reconsideration of missionary policies. Above all, we require a restatement of what constitutes our missionary faith.

The missionary faith of the New Testament sprang from a conviction that in Jesus Christ God has given us a Gospel that is for all men everywhere. In the life, death and resurrection of Our Lord and the gift of His Spirit, God has entered history decisively to make known His purpose of redeeming grace for all the world. For the first Christians, it was of urgent concern not only that all men should hear the good news but that they should decide for or against its acceptance. Christ is God's own way of reconciling the world to Himself and only through Him can we truly come to the Father. John the Evangelist portrays Jesus as saying "I am the Way, the Truth and the Life: no one comes to the Father but by me." This arresting claim seems to stand in stark contradiction to attitudes of tolerance that would dissuade us from world-evangelism in the sole name of Jesus Christ.

The Quest of Man

Our Lord's declaration was not made in any spirit of exclusive authoritarianism that denied the sincerity of the quest for God in the hearts of all men. It was addressed to men who had been nursed in the knowledge of God, but who were in spiritual perplexity because they had failed to know Him as their personal Father. In Philip's request, we surely hear the authentic voice of all religious aspiration. "Lord show us the Father, and we shall be satisfied."

Men have sought after God in all ages and have worshipped Him by many names. There is nothing in the Spirit of Christ that would lead us to condemn them as heathen outsiders. On the contrary, Jesus Himself rebuked religious intolerance not only among His opponents, but also in His own disciples. He came for a very different purpose than to proclaim a contemptuous disdain for what we call other religions. May we not hear Him saying to them as He said to the people of His own faith "Think not I am come to abolish the law and the prophets, but to fulfil them": or as John says "For God sent the Son into the world not to condemn the world, but that the

(*Continued on page 29*)

Next issue: The Rev. Geoffrey Smith of N. Rhodesia will write on this subject.

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The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions, and combining several similar questions in one.

Q. Is it right for organization in the church with no specific object in view to carry over large balances, when there is so much need in the world?

A. Balances do make for complacency; mortgages for vigour.

Q. Is Roman Catholicism increasing rapidly in Canada?

A. In 1871 the proportion of the population was 42.8 Roman Catholic. In 1951 it was 43.3.

Q. What are the responsibilities and powers of a choir-leader? We have an elderly choir member who can't sing herself but she does so much interfering and talking that choir-leaders won't stay.

A. A choir-leader should be given sufficient authority by the Session or Official Board to give strong leadership; then such a situation as yours would not be tolerated.

Q. What are the pros and cons re flowers on the Communion Table?

A. One of our friends who is well-informed on the subject says he can't get warmed up about it either way. The Rev. Victor Fiddes quotes the authorities for us: "Walter Lowrie states: 'The petty pagan practice of strewing the altar with flowers was not adopted by the Church'."

"W. D. Maxwell says: 'In the early Church as in the early Reformed Church, the Holy Table was considered to be too holy for any thing to be placed upon it but the communion vessels, and that is a principle not to be lightly departed from . . .'"

Those are the cons. The pros: It's handy; it looks nice; it saves buying flower stands; the ladies like it that way.

Q. Why do ministers use the word "United" in the benediction, "May the United blessing . . . ?" Surely they are not trying to be denominational are they?

A. Just one of those extra irrelevant words! It has no significance.

Q. Why do ministers wear black robes? I would think a forward-looking Church like the United would have taken their ministers out of mourning?

A. Give us time.

Q. The Manual says that the session is to have oversight of the order of public worship. Should the minister change the order which has been used for years without consulting session or congregation?

A. Strictly speaking, he should consult with the session, not with the congregation. However when a minister is inducted, the people make certain promises, and normally they will want to follow his lead even though there are those who do not like to see changes made.

Q. Is it the policy to have certificated teachers as Principals of United Church Secondary Schools?

A. Not necessarily.

Q. Is the Principal of the Ontario Ladies' College at Whitby a trained teacher?

A. No. However, he has his B.A., B.D., Mus.D., Th.D., and is ordained.

Q. What percentage of the staff at Ontario Ladies' College has a teaching certificate permitting teaching in Ontario or any other province (i.e. in the Dominion)?

A. There are nine academic teachers, inclusive of those teaching Art, Home Economics and Commercial, and of these nine, seven have teaching certificates.

Q. Is it incorrect to address a minister as "Reverend Jones"?

A. Yes.

Q. Does the United Church carry on any organized form of protest when it feels that Protestant rights are endangered?

A. If this means do we keep a pressure lobby at Ottawa, the answer is no.

Q. What position did the new Moderator, The Right Rev. J. S. Thomson, hold at the University of Saskatchewan?

A. Presidency from 1937 to 1949.

Q. What is a Moderator?

A. The Presiding officer of the General Council and its executive, and the chief executive officer of the Church. His duty is to give leadership, especially in spiritual things; to visit the Church, and to represent the Church on public occasions.

WHERE IN THE WORLD . . .

Will you go?

KOREA

2 ministers • 1 church worker (woman) 2 doctors • 1 nurse • 1 college teacher 1 high school teacher (woman) • 2 student workers (one woman) • 1 agriculturist • 1 social worker (woman)

JAPAN

2 ministers • 1 church worker (woman) 1 high school teacher (woman)

HONG KONG

1 primary teacher (woman)

INDIA

2 doctors • 2 church workers (women) 1 nurse

ANGOLA

1 minister • 1 social worker • 1 doctor 1 agricultural engineer • 1 sanitary engineer • 1 teacher (woman)

NORTHERN RHODESIA

2 ministers • 1 church worker (woman)

TRINIDAD

1 ordained teacher • 2 high school teachers (one woman) • 1 church worker (woman)

CANADA

40 ordained ministers • 6 institutional workers • 3 rural community associates • 4 Christian education workers (Indian) • 1 dietitian • 8 nurses • 2 doctors • 15 public school teachers (Indian) • 4 hospital visitors • 1 navigation engineer

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

A most attractive 124-page Guide for Teen Age Readers—entitled "Books for Youth" has just been sent to us. It has been edited by staff members and published by the Circulation Division of the Toronto Public Libraries, College St. at St. George, and may be obtained for $1.00. Within these pages are listed under various sections—Fiction, Mystery Fiction, Historical Fiction, Esseys, Poetry, etc.—all the finest current and classic literature for the teen age. Dr. C. R. Sanderson, the Chief Librarian, contributed an Introductory Note to those parents, teachers, librarians, who are starting boys and girls "along this 'Royal Road' which leads not only to happiness but to the real and innermost thing which we mean when we talk about 'education'." This little book doesn't contain a list of text-books. Here are to be found titles that will make reading fun. And it isn't only for teen-age readers. There are many titles we do not know and have now marked for reading in the long winter evenings. Publisher and price are given with each title to facilitate purchasing. These books are also available in the libraries.

Ward N-1

By John White. (Toronto: The Copp Clark Co., Ltd.) $3.50.

Reviewed by George A. Little.

This is a gruesome book but genuine, written from life. It portrays sordid drunkenness, profanity, divorce, lust, cynicism, cruelty, drug addiction and death, but the picture of chronic alcoholism is in nowise overdrawn. The author uses a pseudonym as he has now achieved four years of decent living after five days in a New York hospital ward for alcoholics.

Such a realistic story is for adult reading, perhaps not for the general public, but wholesome for social drinkers of all degrees, politicians promoting liquor sales, social workers and serious students of the drink problem.

The author has a good word to say for Alcoholics Anonymous in a statement on the back cover. "For a time after leaving Bellevue, I was a member of Alcoholics Anonymous. It helped me greatly. I have a feeling of deep respect and affection for A.A." Many members of Canadian A.A. could recount experiences parallel to those recorded in this book.

The purpose in writing the book was "to present Skid Row as it really is—extremely democratic, accepting all comers without question. Some of its men are good, some bad, many intelligent and compassionate—but all are God's lonely, terribly lonely men." Every large Canadian city has its own Skid Row with a steady stream of premature deaths.

John White's final summary is: "Despite these groups that work selflessly to get the alcoholic straightened out, I believe that the cure lies within the reach of anyone with this problem. It lies deep inside all of us: *Seek and ye shall find.*"

"You Are Never Alone"

By Lowell Russell Ditzen. (Toronto: Geo. J. McLeod, Limited.) $4.00.

Reviewed by A. A. Scott

In his first book, *Personal Security Through Faith*, Dr. Ditzen showed that he possessed the ability to deal with a great theme in forms of thought and language which would be comprehensible to, and appreciated by, the man in the street. In this new volume, he deals with a somewhat similar theme. He has consulted a great many eminent persons, who may be supposed to have made a success of life, and has tried to get their reaction to the problem presented by the fact that in human experience there is much of solitariness. What are we to do with it? How are we to use it? Is it an asset, or a liability?

Aloneness, Dr. Ditzen holds, is not the same thing as loneliness. Solitude has a valuable role to play in the steadying and perfecting of character. In companionship with God, in fellowship with the living Christ, in friendship with other persons who are kindred spirits, and in association with our own highest selves, we can banish forever the lonely elements of solitude, and turn it into a true asset.

Dr. Ditzen writes well, and in a manner that is likely to induce people to read him. If there is one respect in which his writing might be improved it is this. He shows a certain tendency to over-elaboration, and is somewhat inclined to labour the point which he is trying to make. The treatment would be improved by some condensation and the omission of too much detail.

The World's Collision

By Charles E. Pont. Introduction by E. Schuyler English. (Boston: W. A. Wilde & Co.) $3.50.

Reviewed by Roy M. Pounder

This book is a determined attempt to interpret contemporary world events in the light of Biblical prophecy. The principle is a sound one; but its application is vitiated by the conception of prophecy as history infallibly predicted beforehand. Our author appears to feel the difficulty of his position. He stops short of the final absurdity of predicting the exact date of our Lord's return. He admits somewhat naïvely that certain contemporary events can be "read into" the Scripture records; and he admits further that those who share his point of view are not wholly agreed upon certain details.

Nevertheless I found this book immensely stimulating. History *is* a plan of God. Its goal *is* a Christ-like world. What a pity that ancient and modern apocalyptists alike could not be satisfied with these general principles but must descend to questionable details!

Adventurous Preaching"

By James H. Robinson. (Toronto: Musson Book Co.; Channel Press, Great Neck, New York.) $2.50.

Reviewed by A. A. Scott

Dr. Robinson is the first negro ever to have been invited to deliver the Lyman Beecher Lectures on Preaching at the Yale Divinity School, and this honour was given him in 1955, so he follows in the long succession of notable preachers who have filled that lectureship with distinction.

Dr. Robinson had already made a name for himself in America by his work at the Church of the Master and the Morningside Community Centre at Harlem, New York, and his travels in Africa, India and Pakistan have made him well known in many countries of the world. It was to be expected that his approach to the problem of preaching would be a vigorous and challenging one. Recognizing clearly that we are living in an age which in many respects is a daunting and discouraging one, he shows that the preacher has no right to be daunted or discouraged, but rather that he should draw inspiration and stimulus from the apparently unfavourable circumstances in which he lives. Preaching *is* an adventure. The preacher is called upon to take risks. He has the most important message in the world to deliver, and he must deliver it at all cost in such a way that it may impress his hearers as it was intended to do. This is what the old Hebrew prophets did, and it is what the modern preacher must do. In a word, the preacher of the 20th century *must* be a prophet. This is a book which should be an inspiration to any preacher.

To Beat A Tiger

By Elizabeth Foreman Lewis. (Toronto: The John C. Winston Company.) $2.95.

Reviewed by Dorothy Dumbrille

Founded on the old Chinese proverb, "To beat a tiger one needs a brother's help," this author who is well informed on the habits and customs of the people of China as well as on that country's history has produced a work written with skill and understanding about Chinese youth's struggle with the tiger of war, in this case Communism.

As the situation in China is complicated and hard to understand, this book is especially helpful to young readers who from the conversation and the views expressed may learn and benefit.

Sixteen boys, some without parents because of the bombings, some separated indefinitely from their families, some entirely friendless, live together in the ruins on the outskirts of Shanghai. They are forced to steal and to live entirely by their wits, forever in fear of their lives.

The author is especially good at dialogue and through their speech we learn of the thoughts and aspirations of China's youth. We find the boys, driven by terror and misery, helpless in the grip of the aggressor, and indeed in the grip of one aggressor after another, their bodies grimy in a city where water was expensive and their skins burned black by the pitiless sun. Fleas, lice and centipedes made day and night torment. Cholera and plague constantly lingered over the port as well as Shaking Disease, a variety of Malaria.

A frightening story but none the less real and informative.

"Shadow of the Rock"

By Gina Norgaard. (Muhlenberg Press, Philadelphia, U.S.A. Canada: Kitchener, Ont.) $3.75.

Reviewed by A. A. Scott

This is a first novel, and, as such, it contains many of the defects which usually characterize such a production. There are times when it is too melodramatic; frequently the different threads of the story are not closely enough related to each other; sometimes incidents which are not of primary importance are not sufficiently subordinated to those that are; there are occasions where the writer's tendency to moralize rather runs away with her. Nevertheless, granting all this, it must be admitted that it is a good story of the early settlement by Danish immigrants in Dakota, so vividly told that the problems and hardships of those pioneers become very real to the reader, and, in spite of the unfamiliarity of the names of the characters, even English readers will become so interested in them as to forget what is strange and unfamiliar.

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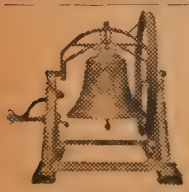

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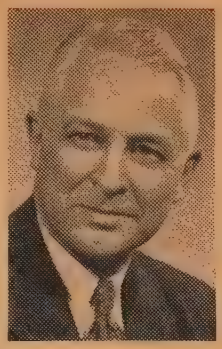

Lewis Stanley Beattie, B.A., LL.D., has been appointed by the Dept. of Christian Education to give part time leadership in Religious Education in the schools. Former Principal, high school teacher, Inspector for academic and commercial courses, Director of Vocational Education; from 1952-56 Supt. of Secondary Education for Ontario, he will bring a rich experience to the new position. Dr. Beattie is a member of High Park Church, Toronto, has been on the Session and a teacher of the young men's class.

Miss Agnes Murray began her twenty-ninth year as Secretary to the Superintendent of Missions for British Columbia on October 1st. Unfortunately for the wider interests of our work she will not be completing the year, for "Churchie," as she is affectionately known around the British Columbia offices, has served notice of quitting on Feb. 28, 1957. She plans on a trip home to Scotland.

Mr. Ralph Young, Secretary of the Board of Men, *Mr. Ralph Wilson*, Associate Secretary, *Rev. W. N. Blackmore*, Boys' Work Secretary, Board of Christian Education, and *Mr. E. L. Homewood*, Assistant to the Editor of THE OBSERVER, attended the Western Regional Conference of the Board of Men in Banff, Alberta, during October. At its conclusion Mr. Young returned to Toronto, Mr. Wilson travelled through to the west coast, Mr. Blackmore met Boys' Workers in Area Conferences. Mr. Homewood with notebook and camera remained in the Western Conferences for some time gathering material for THE OBSERVER.

Dr. W. G. Berry has been in western Canada on the National Evangelistic Mission.

Rev. W. H. Gallagher, Secretary of the Board of Overseas Missions, *Rev. K. H. Prior*, newly-appointed Overseas Field Secretary for the West, *Rev. C. M. Stewart* and *Miss Helen Currie* of the Board of Information and Stewardship are meeting Conference and Presbytery representati of those Boards in the west at Convene Conferences.

Dr. J. R. Mutchmor will make a bri visit to the Prairie Conferences going far west as Calgary and Edmonton. I will confer with the newly-appoint Evangelism and Social Service Assista Secretary, Rev. G. B. Mather of Vegrevil who will undertake his duties in the Board Saskatoon office at the end of the yea serving chiefly in Manitoba and Saska chewan Conferences. During his stay i Manitoba, Dr. Mutchmor will confer wit the Conference Committee on local optio votes. These votes will be held soon unde the new Liquor Licence Act of the provinc

Rev. F. H. L. Stymiest, St. Andrew Church, North Bay, Ont., was the speci broadcast preacher over the Dominio network of the C.B.C. on Sunday, Octobe 21st.

Rev. E. M. Cook is now supplying Gle Morris, Ont., Church. He retired from th Lucan Charge in June after thirty-nin years in the active ministry. The congrega tions of Lucan and Clandeboye presente him and Mrs. Cook with a generous purse

Miss Frances Bonwick, former Literatur Secretary of the Woman's Missionar Society, has recently been appointed Edito of Missionary Education Publications o the Board of Information and Stewardship

Quinte Men Meet

WHAT happens when you go to Albert College for the first Bay of Quinte Men's Conference and there is no place to plug in your electric shaving equipment? Answer is, you find Mr. Ralph Wilson and stand in line to use his plug-in. It was a very good conference. Mr. Gordon Coburn, Toronto, was the special speaker, and discussion groups and work shops made for spirited participation by all. Dr. Sidney Gilchrist told the men that "Missions are Dangerous," pointing out opportunities and challenges, and Associate Secretary Ralph Wilson reported on the Board's work and complimented the delegates on the success of their first Conference. The men saw the new Anson Moorhouse film, "On This Rock."

CHAIRMEN OF STANDING COMMITTEES, GENERAL COUNCIL

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Religious news in brief

SOUTH AFRICA. That a new anti-gregation magazine, *Africa South,* would eet "a particularly urgent need" and that he appearance of such a magazine at such time as this must put fresh heart into all ose here and elsewhere who detest the pression and injustice that is now mpant in our land" was stated by Dr. ichard Ambrose Reeves, Anglican Bishop Johannesburg. He said further that egroes in the United States, England and her countries "are conscious that their estiny is bound up with what happened to eir kinfolk-by-race in South Africa." Not for much longer will they allow the nall white minority in South Africa to eal with Africans as their private concern," e said.

INDIA. Four members of a delegation f the Protestant Episcopal Church in the Jnited States to the Church of South India ere "tremendously impressed" by three hings:

(a) The "almost miraculous" progress ndia has made in its eight years of inde-endence, evident in all parts of the country n terms of new roads, schools, colleges, ospitals, housing and sanitation, as well s institutes for agricultural improvement, ew industries and flood-control projects.

(b) The vast extent of the problems Christian Churches face as a result of illiteracy, overpopulation, food shortages with their consequences of dire poverty and "an increasingly militant, nationalistic Hinduism."

(c) The unity the Church of South India has achieved in its nine years of life despite these difficulties.

HONG KONG. Because religious bodies are still "firmly entrenched" in Communist China some "leniency" must be shown towards them, two leading delegates told the Chinese Communist Party Congress in Peiping. Li Wei Han, Director, Department of United Front, listed five religions in China as: Buddhism, Taoism, Islamism, Christianity and Roman Catholicism. He did not explain why he made a distinction between the last two. Li charged that religion had been controlled by the Chinese Nationalists in the past in order to "exploit the People." . . . "Our party and the Government," he said, "has carried out an anti-imperialistic, patriotic education in religious circles with the aim of helping them to rid themselves of the influence of imperialism and to expose and clear out counter-revolutionaries. In this way unity among religious circles has been strengthened. Hereafter, the religious circles must unite and mobilize all forces in the common struggle for the completion of the socialist transformation of the country."

BRITAIN. Evangelical Anglican clergymen meeting in Oxford stated after a three-day Conference that divorce should be permissible "in certain cases." The group maintained that dissolution of the marriage bond in certain circumstances is allowed in the New Testament, and because a marriage could be dissolved, re-marriage after divorce might not be sinful or deserving of the Church's censure. In its Findings the Conference said it welcomed the growing conviction within the Church of England that neither divorce nor re-marriage should be in themselves grounds for exclusion from Holy Communion. The Findings will be submitted to the Archbishops of Canterbury and York. Dr. Geoffrey Fisher, Archbishop of Canterbury, has taken the position that clergymen should not perform the wedding ceremony for persons who have been divorced, regardless of whether they are the innocent or guilty parties.

Your CHURCH SCHOOLS

President Dwight D. Eisenhower, while addressing the American Association of Colleges at Washington, D.C., stated that

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CANADIAN ART CHINA

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Dr. Daniel Poling, Editor of *The Christian Herald*, was honoured recently on the 50th anniversary of his ordination with a dinner and a meeting in Memorial Evangelical United Brethren Church, Carey, Ohio, where Dr. Poling was ordained. The speaker was Dr. Norman Vincent Peale.

MISTAKEN IDENTITY

(*Continued from page* 16)

friend, "You know . . ." the rest trailing off into indistinctness, but it was sufficient to draw his attention to the distinguished stranger. How relieved I was when he called him by name. And yet—the name suddenly brought me to full attention. For there flashed into my mind an evening when sitting in my study with nothing important to do for a minute, I was idly leafing over the pages of the old baptismal records of the Corners; and now suddenly the name stood forth in letters of faded ink, the Name of my predecessor at the Corners whom I had never met until this auspicious day and occasion.

As I gradually eased myself into the aperture behind me I heard my friend say to the Moderator, "Bishop Clooney asked to be remembered to you." And it was music in my ears to hear the Moderator enquire, "And how is Bob"? although it seemed to me at the distance that the vowel did seem somewhat slurred.

MISSION

(*Continued from page* 7)

It was felt that it was psychologically wrong to plunge people upon arrival at meetings into vehement singing of hymns which they probably did not know. This it was felt, emphasized their "outsider" status and would perhaps result in their failure to return.

In the years of the Mission every centre of population in Australia was visited by spokesmen. Several new features were introduced in the series of meetings that were planned. One was the citizens' dinner at which the leading citizens were gathered together and given a Christian challenge. Another was the use of the mid-day hour for meetings of a question and answer type in theatres in the heart of cities. Another was the plan for Saturday nights when always an attempt was made to present the Christian view of love, courtship, and marriage to young people. Mass meetings were by no means held in isolation, but in relation to the total programme of the Mission they formed an important part of the witness.

Radio Dramas

The most ambitious aspect of the strategy of the Mission was the wide use of radio. Australia had not yet developed television and therefore during the Mission radio was chosen as the chief means of reaching the mass of people. Half-hour religious dramas with a challenge were specially written. Over the four years, week by week, on as many as 64 stations, representing a nation-wide coverage, the challenge of the Mission has flowed out. Large sums of money were expended on this form of witness, but undoubtedly it was effective in that it reached particularly the non-church section of the community. One of the Church's advisors said: "Radio will soften up Australia for all else that you want to do." He was right. There is little doubt that large attendance at meetings was partly due to the prior preparation of persistent radio programmes. The radio had the effect of linking the people identified with the Mission across the nation. Something was taking place every week to which they could point and in which they could share. Without this national link the Mission would have seemed to have been inactive in many places for large periods of time. A Mission to The Nation requires some form of continuing coast-to-coast activity.

Commando Raids

Learning from British methods, so-called commando evangelistic techniques were woven into the strategy of the Mission. Attempts were made to meet the people where they were. So at football fields at half-time, in theatres at intervals, on dance halls during the evening, at wharves and factories the Mission message was heard. In Rotary Clubs and Trade Union Assemblies,

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Photo W. A. Newspaper

Rev. Alan Walker addressing wharf labourers at Freemantle, Western Australia.

ı country women's associations, in schools nd universities spokesmen for the Mission mply and directly presented the challenge f Christ. The boldness of the approach on a hearing from the people and developed the respect and good will toward the Mission to The Nation.

The printed page was constantly used. Great attention was given to the secular ress. In all Missions news releases were arefully prepared and every attempt made o cause the message of the Mission to flow ut through the daily papers of each city nd centre. That the Mission became news n Australia is shown by the fact that in he city of Melbourne four daily papers in ight days gave no less than fifty-six feet f printed space to reporting the Mission. n the main it was the reporting of the deas of the Mission, rather than a description of crowds and events. Therefore, omething of the message of the Mission eached the people who were not present n public gatherings. One six-months' paid dvertisement campaign was carried on in everal cities. Editorial comment on current ffairs presented a Christian interpretation of events, and was printed as advertisements in the secular press.

The Local Church

Behind the Mission to The Nation was he conviction that the basic unit of any Christian Crusade must always be the local Christian congregation. Therefore, every ttempt was made to draw local Churches nto the life and activity of the Mission. All were encouraged to take the initiative n their own districts, holding their own meetings, arranging citizens' dinners, and using their own press and radio. At one period in September 1954, simultaneous Missions were organized across the country, with large numbers of Churches participating in a unified month of evangelism. As always happens not every Church by any means co-operated in the huge task of seeking to challenge the nation, but it can be said that a greater percentage of participation by local Christian congregations was given to this Mission than to any other effort in evangelism in Australia.

Throughout the Mission persistent attempts were made to challenge the conscience and heart of the Australian nation. The Mission was carried on with the conviction that every department of life must be brought under the Lordship of Christ. Thus one by one, after careful and responsible preparation, the sore points of Australian life were faced. Child delinquency, the treatment of the aged, the lot of the aborigines, were raised for public discussion. The two great social evils of Australian life, liquor and gambling, were attacked unceasingly. Australia's relationship with Asia and the whole question of world peace were kept prominently before the people.

Specific goals in national witness were chosen for the several periods of the Mission. For example, in 1953 an attack was made constantly on the then prevalent idea of a preventive war. In 1954 McCarthy-ism was raising its ugly head in Australia and the Mission gave its warning of the threat presented to civil liberties. In 1955 troops far from the shores in Malaya were stationed for the first time in peace, and the whole question of a more

(*Over*)

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MISSION

(*Continued from page 27*)

positive approach to Asia for the purpose of building bridges of friendship was brought before the people.

Lots of Controversy

All this, of course, meant that controversy became part of the witness of the Mission. Perhaps the most crucial battle was fought over the liquor trade. On one occasion a trenchant radio programme called "Devil's Advocate" was presented through the Mission's network. Somehow, in spite of its hard-hitting nature, it passed the station censor. No sooner had it been heard however, than the brewing interests got to work. The Church was informe that within three weeks all its programm would be cancelled. When protests we made it was discovered that the liqu trade had exerted pressure on the netwo After considerable discussion the cancel tion was withdrawn and the Church wo an important victory. In the crucial inte view between representatives of the Chur and the directors of the radio network, th chairman of directors made an interestin comment. He said, "The trouble with yo Methodists is that you will not stick t religion." Always there are those, of cours who would like the Church to "stick t religion," as it is said. The Mission to Th Nation stood for a total gospel in a tota life situation. It was not long befor Australia recognized this fact and th relevance and outspokenness of the Missio was partly why Australians listened to and came to accept it almost as a nation institution.

The Young People

No story of the Mission to The Natio in Australia would be complete without a emphasis on the place young people too in its witness. It can be said that fro the beginning it was their enthusiasm whic gave vitality to many an activity. Th youth witness of the Mission reached it climax in a great National Christian Yout Convention which was held in Sydney i January 1954. To this Convention ove three thousand young people came from al over Australia. For nine days they grapple with Christian truth through Bible study discussion circles, and under the inspiratio of great addresses. It is clear that Nationa Conventions will become part of th Australian Christian scene as a result o this successful experiment, for a secon National Christian Youth Convention is t take place in January of next year as a further effort in the Mission to The Natio story.

In the first National Youth Conventio a Festival of Youth was planned for Satur day night. The three thousand delegate were actually the participants in a great demonstration of faith. Thousands o Sydney people braved rain to see thei presentation. Few who were there will ever forget the final scene of that Festival o Youth. The great green arena of the Show Ground was plunged in darkness. Silently three thousand young people streamed onto the grass. The lights flashed on and there they were in white frocks, the men with white shirts and dark trousers. Away at one end was a Cross thirty feet high, brilliantly lit. And with the rain teeming down, three thousand young Australians knelt in a final act of dedication. To see them, kneeling in the rain, was an unforgettable sight. The impact of that hour is still felt through the Australian Church.

Training Conference for Family Life Superintendents was recently held at Five Oaks Christian Workers' Centre, Paris, Ont.

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HE ONLY WAY

(*Continued from page* 19)

rld might be saved through Him." How? rely, by bringing them to the Father, or her by bringing the Father to them.

The Gospel is addressed not to spiritual ightenment but to religious ignorance: : to universal faith but to prevailing belief. It comes not to stimulate men's nger for God, but to satisfy it. The igions of the world all witness to the xious search for the Father, but we are mpletely misguided if we think of the ristian faith as another of them. Rather is a spiritual response to the Father's arch for us. The Gospel announces not at God is to be found at the end of a ng and arduous spiritual adventure but at God in His Fatherly love has come to id us. And if it be the profoundest of uths that we are all His lost children, can be anything less than a matter of life and eath that we should know and accept Him indeed our Father, and give Him our ving obedience. Is there any real hope or mankind except in this Gospel, and here can we hear it except in Jesus Christ?

YOUNG PEOPLE

(*Continued from page* 15)

isters' dominance, rebel and vote them ut of office, or just lose interest.

But where does the 25-year-old go in a hurch when the YPU age-limit is 24? Few hurches are large enough to have a full rogramme. And the fact is that it is often n the small congregation where the YPU hrives best. The recent surge in married ouples' groups accentuates the problem of he older young adult. Among such are to e found the finest of the church. And it s normal for them to want to find a social s well as spiritual life within the mixed ellowship of the church.

The Church at Its Best

It's hard not to be swept right away with he enthusiasm of a group like those which neet in our churches, or their National Council. In some ways it is the United Church at its best. The present crop might be spoken of as "more religious," in a very happy, wholesome way. Somehow the inter-Varsity Christian Fellowship and the Youth for Christ movements which have captured a great many young people of the churches have made little impact on United Church youth, largely because their own programme has been vigorous and well-founded. These evangelical movements, however, have indicated the capacity of this generation of youth for profound religious feeling. Their deep yearnings have not been satisfied by their churches, or they have not given their churches an opportunity to satisfy them.

What confuses their elders is the unpredictableness of these young people. One moment they may be pious, the next uproarious. Today they may be laying plans to evangelize the youth of the nation, and tomorrow doubting the existence of God. On Saturday nights their meetings may sound like a night-club, and Sunday evening their intimate discussions may remind you of an Oxford Group sharing.

Musically they are more cultured than their parents, and it is a thrill to listen in to their harmonizing around the banquet table or camp-fire. But they can swing from Bach to bee-bop so fast. Politically they are a conservative lot compared with the youth of the thirties. Theologically they are more conservative, too. One of the chief virtues of a United Church group is their complete intolerance of race discrimination. But they are less apt to warm up on matters of economics or politics than their fathers were.

On New Year's eve they will go from a party to a midnight service of worship and straight back to the party again. The next day they may say they really liked the service better than the party.

The United Church has over three million adherents and nearly a million members. In the country there are thousands of young people who are theoretically adherents of one denomination or another, whose loyalty is tenuous and whose interest in denominationalism is unkindled. It is probable that there are half a million young people in the age group which has 50,000 organized. If the United Church young people do their job of witnessing, they can be busy for a while; and the churches will need to glow and grow, too. ●

Navy Officer Honoured

SUB-LIEUTENANT Arthur Corscadden, son of Mrs. Emilie Corscadden of the Department of Information and Stewardship of The United Church of Canada, gave his life two years ago in an endeavour to save a young sea cadet in his charge during a sudden squall on Lake Ontario. Her Majesty, Queen Elizabeth recently awarded the Albert Medal posthumously to this young officer. The medal will be presented to his widow in the near future.

His mother wrote thanking Her Majesty for this award to her son and received a most gracious reply from Balmoral stating that the Queen was glad to approve this award for gallantry and expressing sympathy to Mrs. Corscadden in her loss.

Rev. G. Everett Ashton, St. Clair Ave. Church, Toronto, has been named Chairman of the Toronto Centre Presbytery.

Rev. Harry E. Parker gave up his pulpit in the Kitsilano Church, Vancouver, B.C., and at a reduced salary became the minister of the Fraserview Church in a new Veterans' Housing area. His family cooperated to make the change possible. Congregations have steadily increased and Mr. Parker is enthusiastic over the children, of whom there are 4,000 under ten years of age within walking distance of the church.

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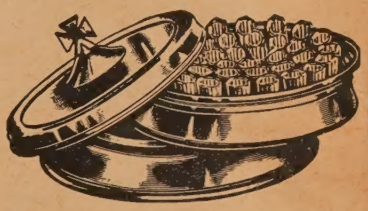

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Bulletin Board

A world premiere exhibition of 17th, 18th and 19th century Japanese robes and jewelled accessories is being shown in a perfect setting at the Royal Ontario Museum, 100 Queen's Park, Toronto. It was opened October 17th by the Japanese Ambassador to Canada, Dr. Koto Matsudaira, and continues until December 15th. Special afternoon lectures and demonstrations have been planned with open night Dec. 11th. Groups may arrange for a lecturer to the Exhibition if preparations are made three weeks in advance. This may be done by telephoning WA. 3-6611, Local 734.

The Cody Memorial Lecture on Missions will be given in Maurice Cody Memorial Hall, St. Paul's Anglican Church, Bloor St. E., Toronto, Nov. 6th, 8.00 p.m. The subject is "The Christian Mission Today," the lecturer, Rt. Rev. Stephen Neill, formerly missionary and Bishop in South India, Secretary to the Archbishop of Canterbury, staff member of the World Council of Churches, and presently Editor in Chief of World Christian Books.

"Resolved that the death penalty should go" is the subject of "Citizen's Forum" discussion on CBLT, Sunday, Nov. 4th, 3.30, and the following Thursday on radio at 8.30.

Pulpit Vacancies

No charge for first insertion.
Thereafter 6 cents a word, minimum $1.00.

Deloraine-Medora Pastoral Charge now vacant. Interested ministers please write Mrs. J. A. Whitlaw, Secretary Pastoral Relations Committee, Deloraine, Man.

Oneida-York charge (three-point), Haldimand-Norfolk Presbytery, becomes vacant Nov. 15, 1956. Interested ministers please write Kenneth Anderson, R. R. 3, Caledonia, Ontario. Would consider student minister or lay supply for balance of the Conference year.

Beaverlodge United Church requires full time minister. Three-point charge Peace River Presbytery. Write J. O. Johnson, Recording Steward, Beaverlodge, Alta.

Douglas Pastoral Charge vacant, three points. Ministers apply to M. G. McNab, Secretary, Douglas, Ont.

Fenwick three-point pastoral charge, Niagara Presbytery, vacant. Ministers apply to Merelle Stirtzinger, Secretary, Fenwick, Ontario.

Wesley United Church, Pembroke, Ontario, becomes vacant December 31st next. Interested ministers please communicate with Mr. E. M. Fraser, c/o Court House, Pembroke, Ontario.

Grafton two-point charge, Cobourg Presbytery, is now vacant. Interested ministers please contact D. C. Johnston, Box 564, Grafton, Ontario.

The Forrest-Douglas four-point charge, Brandon Presbytery, vacant Nov. 1, 1956. Interested ministers please write F. A. Neabel, R. R. 5, Brandon, Manitoba.

M. & M. Up 369,042

"WITH the programme of Church Extension depending upon our reaching toward a $5,500,000 Missionary and Maintenance Fund this year, the utmost effort is necessary in the next two months. Please let everyone have opportunity to make an extra offering at Christmas. A birthday gift for Him should have a place on our priority list of Christmas gifts." V. T. MOONEY, *Treasurer.*

The comparative statement to October 15th follows:

	1955	1956
Newfoundland	$ 20,159	$ 25,419
Maritimes	213,796	239,269
Montreal and Ottawa	276,199	305,173
Bay of Quinte	183,219	211,561
Toronto	515,454	600,446
Hamilton	355,649	419,844
London	278,121	321,108
Manitoba	140,134	159,184
Saskatchewan	114,522	130,498
Alberta	137,065	161,847
British Columbia	168,926	186,997
General Donations	11,594	22,534
	$2,414,838	$2,783,880

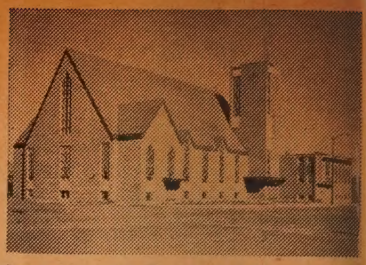
Death Notices

CLIFFORD KELLY, aged twenty-eight, first year student at Emmanuel College, Toronto, Ont., died while on a Calgary visit in September, where he had gone following a serious illness. He got his B.A. degree from Western University, where he continued for a year in geography. He entered Emmanuel in 1955, and was Lay Supply on the Florence-Rutherford Charge. He loved boys and young people's work and was one of the founders of MacKinnon House in London for United Church students attending university. He is survived by his parents, a brother and sister.

MRS. A. O. W. FOREMAN, wife of Rev. A. O. W. Foreman, died in Petrolia, Ont., Sept. 12, aged 82. A daughter of the parsonage, Mrs. Foreman served faithfully with her husband in charges of the Hamilton Conference. She had a life-long interest in the W.M.S., and the Evening Auxiliary of Central Avenue Church in Fort Erie bears her name. She is survived by her husband, two daughters and a son.

MRS. D. R. CARSON, first and only woman elder of Glebe Church, Ottawa, Ont., died suddenly in Stirling, Scotland, where she was visiting her late husband's sisters. She suffered a heart attack while attending church the day before she planned to leave for home. Dr. F. P. C. Fraser, her minister, who with Mrs. Fraser was overseas, conducted the service. She had faithfully served Glebe Church in many capacities, and before her departure at a reception in her honour the congregation had presented a purse. She had also served as President of the Montreal and Ottawa Conference Branch, W.M.S., and was Honorary President of the Ottawa Presbyterial.

Trinity Church, Omemee, Ont., Rev. V. E. R. Zufelt, minister, on Sept. 30th held a dedication service for the new Memorial Window, the seventh out of ten planned, this one to honour Presbyterian pioneers in the community, and two early ministers, Rev. James Dick, 1842-48, and Rev. John Ewing, 1849-1893. Church Union in 1925 brought half the congregation from St. Andrew's, where the Presbyterians had worshipped for many years, the congregation having been founded in 1834. Many descendents of the pioneers hold official positions in Trinity Church today.



Gaetz Memorial Church, Red Deer, Alberta.

New Church in Red Deer

The Gaetz Memorial Church, Red Deer, Alberta, Rev. William P. Irving, minister, arising from the ashes of the historic church which was burned in January 1955, was dedicated in special ceremonies on October 4th conducted by the minister. Rev. Rex Vipond, President of Alberta Conference took part, as well as Rev. B. H. Thackeray, former Chairman of Red Deer Presbytery, also several former ministers. Built at an estimated cost of half a million dollars, the church and the adjoining church hall which was completed in May of this year provide ample capacity for all activities. First services were held Oct. 7th when furnishings were dedicated and the ministers were Rev. G. H. Villett, D.D., Principal Alberta College, and Rev. Joseph W. Bainbridge.

Dominion United Church, Ottawa, Ont., Rev. J. L. Graham, minister, had its morning service on October 21st broadcast over C.B.L.T.

St. Paul's Church, Edmonton, Alta., Rev. W. Edgar Mullen, minister, will dedicate their new Church on Nov. 2nd, when Dr. Rex R. Dolan of Westminster Church, Saskatoon, opens a Preaching Mission running from Nov. 2-9. The Couples' Club recently raised $350 to send their minister to a Workshop on Marriage Preparation and Counselling put on by the American Institute of Family Relations in Hollywood. He combined his vacation with the Workshop and took his family along. Since returning Mr. Mullen has been asked by the University of Alberta to give an Extension Course on "Courtship, Marriage and Family Life."

Woman Ordained

FOR the first time the Presbyterian Church in the U.S.A. ordained a woman to the ministry. On October 24th in First Presbyterian Church, Syracuse, N.Y., Miss Margaret E. Towner, minister of Christian Education at First Presbyterian Church, Allentown, Pa., was ordained it was announced by the Lehigh Presbytery. The General Assembly last May amended the Constitution to permit ordination of women. Miss Towner holds a B.D. degree from Union Theological Seminary, New York, a B.A. degree from Carleton College, Northfield, Minn., and has studied at the Graduate School of Education at Syracuse University. She will continue her work at Allentown.

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ASKATOON Presbytery invites retiring or retired minister to settle in Saskatoon as soon as ssible and assume Chaplaincy duties in City ospitals. $100.00 per month assured. Applicants ould mention state of health and experience. rite: Rev. R. R. Dolan, 319-10th St., Saskatoon, sk.

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The Observer

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The Book Steward.

Births

BECKING—The Rev. and Mrs. Hugh A. Becking are pleased to announce the arrival of their daughter, Linda Kay, September 22, 1956, St. Luke's Clinic, Lisbon, Portugal, a sister for Wayne.

SHILTON — Born to Rev. and Mrs. James F. Shilton, Alliston, Ont., on Wednesday, October 3, 1956, a son, David James.

Minister's Address

The Rev. S. R. Johnston, Woodstock, R.R. 4, Ontario.

NOTICE

The Canadian Passenger Association wishes to inform clergymen desiring to use their clergy certificates early in 1957 that their requests for same must be submitted about November 15th, and, under any circumstances, not later than December 1st.

In view of the great number of requests received in the last two weeks of December, it is impossible to give attention to all of these requests for January 1st.

Rev. Donald J. Scoates, minister of St. Columba Church, Toronto, is Chairman of the West Presbytery Special Committee of the National Evangelistic Mission.

Mr. John Preston, a retired druggist at Agincourt, has been elected Secretary of the Toronto East Presbytery.

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